THE
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ART. I. *The Journal of Frederick Horneman's Travels, from Cairo to Mourzouk, the Capital of the Kingdom of Fezzan, in Africa,* in the Years 1797-8. 4to. 15s. Boards. Nicol. 1802.

CURIOSITY, and the natural spirit of enterprize, are perhaps alone sufficient to impel men to explore unknown regions: but all difficulties and dangers vanish before this spirit, when it is prompted and supported by the liberality of patronage, and when it is farther incited by the lively interest which the world takes in the fortune of bold adventurers. Africa, so long excluded from research by physical and moral difficulties, will now probably yield to our geographers, its cities, its mountains, and its rivers. Various travellers have already transmitted accounts of the manners and customs of its people; and merchants will perhaps soon spread in profusion before us its drugs, its ivory, and its gold. More than one incursion has proved that Africa is not inaccessible, and each facilitates the next. Reason might suggest modes of guarding against the dangers of its deserts and the cruel fanaticism of its inhabitants: but experience instructs more surely; and from this source, the traveller learns what is to be provided as absolutely necessary, and what is to be thrown aside as an incumbrance; what are the means of investigation; what are the customs of which prejudice exacts the observance; and what conduct will inflame the inextinguishable rage of ignorant superstition. Fewer precautions, however, than we might have supposed, are requisite: the secret of travelling in Africa, which must have been obvious to the mind of every one during the perusal of Mr. Park's work, Mr. Horneman delivers in one line: 'Travel as a Mohammedan merchant of the caravan.'

In this character, Mr. Horneman escaped dangers to which others have been exposed: yet, if we except the daring and patient Mungo Park, those who have lately transmitted accounts of their progress in Africa ran no great risque. Mr. Browne seems to have travelled under circumstances of no ex-

traordinary difficulty; and he was so little apprehensive of danger, that in one instance he seems wantonly to have courted it. Mr. Barrow visited a country in a great degree known to us; and, armed with power, he could stop to gather this plant or to sketch that animal, and could weave without interruption his variegated page of lively anecdote, physical information, and philosophic reflection.

Of the present volume, which is published by the African Society, the narrative of Mr. Horneman forms about one third: the remainder is occupied with an introduction, a preface, and a dissertation on the Oasis of Siwah, by Sir William Young, Secretary to the Society; with geographical illustrations by Major Rennell; and with observations on the language of Siwah, by Mr. Marsden. The preface includes a letter, dated August 1798, from Mr. Horneman, transmitted from Cairo by General Bonaparte; from which we learn that the persons, who composed the caravan with which Mr. H. originally intended to proceed to Fezzan, were at first dispersed on the arrival of the French on the coast of Egypt: but that, after a short interval, they re-assembled; and that the French General was so far from throwing difficulties in the way of our traveller, that, to use Mr. H.'s own words, 'he promised me protection, he offered me money, or whatever was requisite to my undertaking, and he directed the necessary passports to be prepared for me.'

On the 5th of September 1798, Mr. Horneman joined, near Cairo, the caravan which yearly returns from Mecca through that city and Fezzan to the Western countries of Africa. The first journey was to Ummesogeir; during which nothing very remarkable, either as an adventure or as a natural phenomenon, presented itself. For having acted the *gentleman*, however, on the journey, he received a very sensible and proper rebuke from an old Arab:

'My dragoman, or interpreter, might, even in Europe, have passed for a good cook; and from remains of the provision which our hospitable friends at Cairo had supplied, was preparing an excellent supper, when an old Arab of Augila, observing his preparations, and that myself was unemployed, addressed me nearly as follows: "Thou art young, and yet dost not assist in preparing the meal of which thou art to partake: such, perhaps, may be a custom in the land of infidels, but is not so with us, and especially on a journey: thanks to God, we are not, in this desert, dependent on others, as are those poor pilgrims, but eat and drink what we ourselves provide, and as we please. Thou oughtest to learn every thing that the meanest Arab performs, that thou mayest be enabled to assist others in cases of necessity; otherwise, thou wilt be less esteemed, as being of less value than a mere woman; and many will think they may

justly deprive thee of every thing in thy possession, as being unworthy to possess any thing: (adding sarcastically,) perhaps thou art carrying a large sum of money, and payest those men well." This remonstrance was not thrown away. I immediately assisted in every thing that was not beyond my force; and proportionally gained on the good opinion and esteem of my fellow-travellers, and was no longer considered as a weak and useless idler in their troop.'

The village of Ummesogeir, at which the caravan stopped, is small, and its inhabitants are very few and very poor: but their poverty protects them from the assaults of the Bedouins, though not from the solicitations of avarice. It is not necessary that the object should be important, to call forth the love of gain and the violent passions:

'Coming (says Mr. H.) to a kind of market-place, in its centre I observed bargains making with such eagerness, noise, and altercation, that one should suppose the dealings to be of the first moment; but I soon perceived the sellers to be only a few poor pilgrims of our caravan, and their articles of trade to be merely *henna hoechel*, rings of lead or glass, and such like ornaments for women; which, with a little shot and gunpowder, they were bartering for dates; the merchandize on either side was not altogether worth a crown.'

From Ummesogeir, the caravan continued its route to Siwah; and perhaps the most interesting information in Mr. Horneman's narrative relates to the antiquities of that place. Mr. Browne *, before he penetrated to Darfour, made an expedition by the way of Derna to Siwah; and he there examined the remains of an antient building, which are now supposed to be those of the celebrated Temple of Jupiter Ammon. These same remains Mr. Horneman saw and explored; and the accounts and measurements of the two travellers do not altogether agree. This difference is, in part, the occasion of an ingenious essay contained in the present volume, by Sir W. Young; in which he endeavours to shew how Mr. B. and Mr. H., speaking of the same country and the same building, might give dissimilar accounts. His reasons appear to us satisfactory; and the arguments, by which the edifice seen by the travellers is proved to be the Temple of Jupiter Ammon, are intitled to attention. On a subject of this nature, however, the proof cannot be very decisive: but Sir William assumes, as a point clearly establised by Major Rennell in his comment on the geography of Herodotus, the position of the country within which the renowned temple of Ammon was erected. 'The facts, the arguments, and the inferences (he says) stated in that admirable work, indisputably shew the Oasis of Siwah to

* See chapter ii. Browne's Travels.

have been the Oasis of Ammon.'—As our limits do not permit us to make large extracts, we must be contented with quoting one argument adduced by the learned Secretary:

'Mr. Horneman was shewn, at the distance of half a mile from the ruins, "*a spring of fresh water, which takes its rise in a grove of date trees, and in a most romantic and beautiful situation.*"

'This description precisely answers to that of the *Fountain of the Sun*, mentioned by ancient writers: and the distance from the chief temple too seems to agree. "Haud procul arce *extrinsecùs* alterum Hammonis fanum jacet, quod multæ arbores proceræ inumbrant, et *fons promximus est*, ὀνομαζομένη Ἡλίου κρήνη." Diod. Sic. Tom. II. p. 199. So too Curtius, "Est etiam aliud Hammonis nemus; in medio habet fontem; *Aquam Solis* vocant." Lib. iv. cap. 7.

'Thus far the merely descriptive accounts agree. If a further point can be ascertained, it will be conclusive, and the beautiful spot visited by our traveller, be identified as that of the Fountain of the Sun, situated *extrinsecùs*, or without the inclosure, in which stood the principal temple of Ammon.

'The water of the Fountain of the Sun was, at different periods of each twenty-four hours, successively *hot* and *cold*: "Aquam enim habet, cum horis diei miris subinde vicibus re variantem. Nam sub lucis ortum tepidam emittit. Die hinc progrediente pro horarum succedentium ratione, frigescit. Sub æstum vero meridianum frigido ejus summa est. Quæ rursùs parili modo remittit usque ad vesperam. Tunc appetente nocte rursùs incalescit, ad mediam usque noctem, ubi exæstuat. Exinde calor sensìm deficit: donec unà cum exortâ luce pristinam teporis vicem recuperârit." Diod. Sic. Tom. II. edit. Wesseling, p. 199.

'Mr. Horneman appears to have made no inquiries on this curious subject; but tells us, that having asked, "if there was any spring of fresh water near?" he was shewn to the one he describes, undoubtedly the *nearest*, and probably the same as seen by Mr. Browne, who says, (p. 24. of his Volume of Travels) that one of the springs which rise near the ruins described, is observed by the natives, to be *sometimes cold and sometimes warm.*" Mr. Browne does not appear to have considered the Oasis of Siwah as that of Ammon. He had no favourite discovery to set forth and confirm by particular remarks and circumstances: he had not an interest in his account of the changeable temperature of this spring, but that of truth. The periodical variation from hot to cold, and from cold to heat, may rather, therefore on his relation, be assumed as fact; and be taken as a matter of proof concurrent with the grove, the spring itself, the distance from the ruins, and the beauty of the situation, *all* answering to the descriptions of the *Fountain of the Sun*, given by ancient writers, and, in reference to the ruins, rendering the conjecture more probable, that they are those of the Temple of Ammon.'

That the sentiments of the well informed and very acute Major Rennell coincide with those of Sir W. Young, in the present essay, will appear from the following passages:

'The report of Mr. Horneman is no less favourable to the former idea, of its being the Oasis of Ammon; and the remains of the Egyptian structure within it, those of the famed Temple of Jupiter Ammon: the honour of which original discovery is due to Mr. Browne. For, in addition to what may be deemed the *inner* temple, Mr. Horneman has viewed the foundations indicated by Mr. Browne, in circumference some hundred paces; and even some remains of the walls themselves, of what may be supposed to have been the *including* temple; the materials of which are probably existing in the construction of the stone houses of a town, estimated to contain a populaion of six to seven thousand persons. We need no longer to entertain a doubt, founded on the disappearance of the materials of the temple and palace described by the ancients. Besides, on a review of the subject, so many particulars accord with the ancient descriptions; such as the dimensions, and accordance of geographical situation; the fruits, the copious fountains, fertility of soil; and finally, although a negative proof, perhaps one of the strongest circumstances of all, the declaration of the inhabitants, that "no other fertile spot exists in the vicinity; or nearer than the Lesser Oasis."

'A proof of the populousness and affluence of the ancient state of Ammon, exists in the numerous catacombs pointed out to, or visited by, Browne and Horneman: and by the probability that the rocky hill on which the modern town stands, is also full of catacombs. Such are indeed known to exist within the habitations of the people of the neighbouring village of Ummesogeir; which may thence be supposed, notwithstanding its present miserable state, to have been a flourishing appendage to ancient Ammon: and might probably have been the *Siropum* of Ptolemy.'

On the 29th of September, the caravan departed from Siwah, on its way to Schiacha: at which latter place, Mr. Horneman and his servant were brought into circumstances of great danger. The Siwahans, suspecting the two travellers to be spies and Christians, pursued them with an armed force to Schiacha; and they escaped destruction only by the firmness and address of Mr. Horneman, who boldly personated the Mussulman:—not having travelled into Africa in order to die a martyr to the Christian faith.

In his progress westward to Augila and thence to the confines of Temissa, Mr. H. made his observations on the nature of the soil, the mountains, the manners of the inhabitants, &c. and the journal is occasionally interspersed with an anecdote. On its arrival at Temissa, the inhabitants greeted the caravan with many welcomes:

'They put questions without number, concerning our health, intermingling wishes for peace in the Arabian stile and manner. The incessant repetition of the same words appeared to me extraordinary, but I was soon given to understand, that it denoted polite manners, according to usage of the country. The more noble and educated the man, the oftener did he repeat his questions. A well dressed

young man attracted my particular attention, as an adept in the perseverance and redundancy of salutation. Accosting an Arab of Augila, he gave him his hand, and detained him a considerable time with his civilities, when the Arab being obliged to advance with greater speed to come up again with his companions, the youth of Fezzan thought he should appear deficient in good manners, if he quitted him so soon: for near half a mile he kept running by his horse, whilst all his conversation was, How dost thou fare? Well, how art thou thyself? Praised be God thou art arrived in peace! God grant thee peace! How dost thou do, &c. &c.'

From Temissa, the route was continued to Zuila, a place of some importance in Fezzan; and from Zuila towards Mourzouk. At an intermediate village, Hemara, says Mr. H.

'I was regaled with the great Fezzan dainty of locusts or grasshoppers, and a drink called *lugibi*. The latter is composed of the juice of date trees, and when fresh is sweet and agreeable enough to the taste, but is apt to produce flatulencies and diarrhœa. At first I did not relish the dried locusts, but when accustomed, grew fond of them: when eaten, the legs and wings are broken off and the inner part is scooped out, and what remains has a flavour similar to that of red herrings, but more delicious.'

The following is a description of the audience with the Sultan of Fezzan:

'The Sultan had posted himself on a rising ground, attended by a numerous court, and a multitude of his subjects.

'Our caravan halted, and every person of the caravan, of any importance, dismounted to salute him. With others I approached, and found the sultan seated on an old-fashioned elbow chair, covered with a cloth striped red and green, and placed at the extremity of an oval area, round which soldiers were drawn up, of but mean appearance. The sultan himself wore the Tripolitan vest, and over it a shirt or frock, embroidered with silver, in the Soudan manner. Close to him, on each side, were white Mamelukes and Negro slaves, with drawn sabres; behind these were six banners, and black and half-naked slaves, holding lances and halberds, of a fashion as old perhaps, as the times of Saladin. We entered the circle by an opening left facing the sultan, and about the middle of the area: according to the ceremonial of his court, we pulled off our slippers, and approached barefoot to kiss his imperial hand. Each having paid his compliment, alternately passed to right or left, and seated himself behind the sultan: the merchants being thus ranged in two equal groups on either side of the throne; lastly entered the Sheik of the pilgrims, with his sabre drawn, and kettle-drum, and green flag of Mecca borne before him. The pilgrims followed, chaunting praises to God, who had so far conducted them in safety; and continued their hymns until the Sultan was pleased to dismiss their leader, with a gracious promise of sending his royal present of dates and meat to every tent. This ceremony of audience being over, the Sultan remounted his horse and rode back to the city of Mourzouk,

rank, preceded by kettle-drums and banners, and amidst his lancemen and halberdiers; whilst his courtiers, joined by the Arabs of our caravan, pranced and curvetted their horses on each flank of the procession.'

The account of Fezzan is not very interesting: but the facts related may easily be credited:—an arbitrary Sultan, his ministers and slaves oppressive, the people poor and spiritless,—all this is in exact conformity with the laws which govern the moral world; and whether we visit the islands of the Southern Ocean, or the African islands amid their seas of sand, we meet with no anomalies in this respect. The population of Fezzan consists of 70,000 persons: all without exception professing the Mohammedan religion. The manners of the women are not very correct: the houses are ill built: the common food is dates; and a rich man at Mourzouk is one *who eats meat and bread every day*.

'The commerce of Fezzan (according to Mr. H.) is considerable, but consists merely of foreign merchandize. From October to February, Mourzouk is the great market and place of resort for various caravans from Cairo, Bengasi, Tripoly, Gadames, Twat, and Soudan, and for other smaller troops of traders, such as Tibboes of Rschade, Tuaricks, and Arabs. The trade from Cairo is carried on by the merchants of *Augila*; that from Tripoly, chiefly by the inhabitants of *Sockna*, and but by few either of Fezzan or Tripoly. The commerce with Soudan, is conducted by way of the *Tuarrick Colluvi*, by the native *Agades*; the trade with Bornou is managed by the *Tibboes* of *Bilma*. The caravans coming to Mourzouk from the south or west, bring, as articles of commerce, slaves of both sexes, ostrich feathers, zibette, tiger skins, and gold, partly in dust, partly in native grains, to be manufactured into rings and other ornaments, for the people of interior Africa. From *Bornou* copper is imported in great quantity. Cairo sends silks, *melayes* (striped blue and white calicoes), woollen cloths, glass, imitations of coral, beads for bracelets, and likewise an assortment of East India goods. The merchants of *Bengasi*, who, usually join the caravan from Cairo at *Augila*, import tobacco manufactured for chewing, or snuff, and sundry wares fabricated in Turkey.

'The caravan from Tripoly, chiefly deals in paper, false corals, fire-arms, sabres, knives, and the cloths called *abbes*, and in red worsted caps. Those trading from *Gadames*, bring nearly the same articles. The smaller caravans of *Tuaricks* and *Arabs*, import butter, oil, fat, and corn; and those coming from the more southern districts, bring senna, ostrich feathers, and camels for the slaughter-house.'

The journal of Mr. Horneman terminates with his arrival at Mourzouk; and perhaps many who peruse it, in search of information and amusement, will find themselves disappointed. The fault, however, is not with Mr. H.: the circumstances in

which he was placed necessarily made his detail barren and dry. A caravan passes the desert: it arrives at a village, at a well, or at a narrow pass: adventures could not abound; and they were not to be sought, since only those which were dangerous could occur. Some towns were passed in the route: but they contained little that was worthy of notice; no relicts of antient learning; no traces of forgotten art: nothing which genius had consecrated, and destined to survive the attacks of time and chance.

If, however, Mr. H.'s narrative should not at first appear very interesting, the critical observations of Major Rennell prove it to be important. With this skilful and attentive geographer, no circumstance is trifling and useless: to him it is of moment whether the road is bad or good, whether it winds through the sinuosities of vallies, or stretches across the desert of sand: he attends to the writer's statements on the report of travelling merchants, and he compares these reports with the testimonies of Pliny and Herodotus. The fame of Major Rennell is so well established, that it is unnecessary for us to recommend to the learned and ingenious, the perusal of his Geographical Illustrations of the present travels.—In a letter sent from Tripoly, (19th August 1799,) Mr. H. says that, according to the invariable report of all whom he consulted, the Niger, in a direction south of Darfour, runs into the Nile: but Major Rennell endeavours, in the Appendix (p. 162.), to shew the improbability of such a fact.

From Mr. Marsden's brief observations on the language of Siwah, it appears that some affinity exists between this language and that of the inhabitants of Mount Atlas, called Shilha: so much, indeed, as to induce Mr. M. to consider the dialects of these two countries, distant from each other by the whole breadth of Africa, as one and the same.

We are sorry to learn, from Sir William Young's Introduction, that this laudable Society do not find themselves in such prosperous circumstances, with respect to numbers and contributions, as the nature of their undertaking deserves and the prosecution of it requires: but we trust that they will not long be authorized to make a statement so unpleasant to themselves, and so unfavourable to the reputation of our country.

R. Wood....e.

ART.

ART. II. *Lectures on the Gospel of St. Matthew;* delivered in the Parish Church of St. James, Westminster, in the Years 1798, 1799, 1800, and 1801. By the Right Rev. Beilby Porteus, D. D. Bishop of London. In Two Volumes. 8vo. 13s. Boards. Cadell and Davies. 1802.

WHATEVER may be the degeneracy of modern times, the reverence with which numerous assemblies, of all ranks, attend to receive instruction from eminent characters in the church, may be considered as some proof that there still subsist among men a love of truth and a desire for religious knowlege. This circumstance must be grateful to those who are appointed to preside over the established church, when they reflect that they in particular have the opportunity of effecting extensive good; and when they find themselves enabled, by a timely exertion of their powers, to influence the national conduct and the popular morals. The Bishop of London has shewn himself, in former instances, as well as on the present occasion, duly sensible of the authority which he possesses in his exalted station, and of the sacred responsibility attached to it. At a period of the late disastrous war, when the publications of the day and the great corruption of the times seemed to call for a more than ordinary exertion from the ministers of religion, this respectable prelate was induced to come forwards in his official capacity, and to try whether by good and seasonable admonitions he might arrest the progress of vice, and stem the torrent of infidelity, in our great and too luxurious metropolis. With this pious intention, like another Chrysostom in the capital of the east, he entered on a course of lectures on the Gospel of St. Matthew, and delivered them at his own parish church of St. James, during the season of Lent; intimating his intention of continuing them annually, as long as the exigency of the times might require them. The general approbation which was bestowed on these lectures at the time of their delivery, by the inhabitants of our capital, has suggested to their Diocesan the pleasing hope of being still more useful to the community by presenting those discourses to the world, and thus making them *publici juris*.

Most of our readers are so well acquainted with the professional merits of this Right Rev. author, from former productions of his pen, and from the opinion which we have had occasion to give of his works, that it will be unnecessary to enter into any preliminary remarks on the subject. We shall therefore proceed to give an account of the contents of these volumes, and to point out, as we proceed, such passages as may appear more especially worthy of notice.

The

The first volume contains thirteen lectures, on the following subjects.—View of the Sacred writings.—The Wise Men at Bethlehem.—The Baptist.—The Temptation of Christ.—Choice of Apostles.—Sermon on the Mount.—Continuation of the Same.—The Roman Centurion.—Our Lord's Instructions to his Apostles.—The Sabbath, the Demoniacs, &c.—On Parables.—Parable of the Sower.—Parable of the Tares.

In lecture 1st. after a compendious view of the books of the Old Testament, the learned author descends to the Gospels in the New, and thus describes the nature of their contents:

'It is these that recount those wonderful and important events with which the Christian religion and the divine Author of it were introduced into the world, and which have produced so great a change in the principles, the manners, the morals, and the temporal as well as the spiritual condition of mankind. They relate the first appearance of Christ upon earth; his extraordinary and miraculous birth; the testimony borne to him by his forerunner John the Baptist; his temptation in the wilderness; the opening of his divine commission; the pure, the perfect, the sublime morality which he taught, especially in his inimitable sermon from the mount; the infinite superiority he shewed to every other moral teacher, both in the matter and manner of his discourses; more particularly by crushing vice in its very cradle, in the first risings of wicked desires and propensities in the heart; by giving a decided preference of the mild, gentle, passive, conciliating virtues, to that violent, vindictive, high-spirited, unforgiving temper, which has been always too much the favourite character of the world; by requiring us to forgive our very enemies, and to do good to them that hate us; by excluding from our devotions, our alms, and all our other virtues, all regard to fame, reputation, and applause; by laying down two great general principles of morality, love to God and love to mankind, and deducing from thence every other human duty; by conveying his instructions under the easy, familiar, and impressive form of parables; by expressing himself in a tone of dignity and authority unknown before; by exemplifying every virtue that he taught in his own unblemished and perfect life and conversation; and above all, by adding those awful sanctions, which he alone, of all moral instructors, had the power to hold out, eternal rewards to the virtuous, and eternal punishments to the wicked. The sacred narrative then represents to us the high character he assumed; the claim he made to a divine original; the wonderful miracles he wrought in proof of his divinity; the various prophecies which plainly marked him out as the Messiah, the great deliverer of the Jews; the declarations he made, that he came to offer himself a sacrifice for the sins of all mankind; the cruel indignities, sufferings, and persecutions, to which, in consequence of this great design, he was exposed; the accomplishment of it by the painful and ignominious death to which he submitted; by his resurrection after three days from the grave; by his ascension into heaven; by his sitting there at the right hand of God, and performing the office of a mediator and an intercessor for the sinful sons of men, till he

he comes a second time in his glory, to sit in judgment on all mankind, and decide their final doom of happiness or misery for ever.'

A note contains the quotation of a passage inserted in MS. by the late Sir William Jones at the end of his Bible, in which he bears his strong testimony to the exquisite beauty and truth of the sacred writings; and the Bishop then proceeds:

'It is in these writings, and there only, that we are informed from authority of the immortality of the soul, of a general resurrection from the dead, of a future judgment, of a state of eternal happiness to the good, and of eternal misery to the bad. It is there we are made acquainted with the fall of our first parents from a state of innocence and happiness; with the guilt, corruption, and misery, which this sad event brought on all their posterity; which, together with their own personal and voluntary transgressions, rendered them obnoxious to God's severest punishments. But, to our inexpressible comfort, we are further told in this divine book, that God is full of mercy, compassion, and goodness; that he is not extreme to mark what is done amiss; that he willeth not the death of a sinner, but rather that he should turn from his wickedness, and save his soul alive. In pity therefore to mankind, he was pleased to provide a remedy for their dreadful state. He was pleased to adopt a measure which should at once satisfy his justice, shew his extreme abhorrence of sin, make a sufficient atonement for the sins of the whole world, and release all who accepted the terms proposed to them from the punishment they had deserved. This was nothing less than the death of his son Jesus Christ, whom he sent into the world to take our nature upon him, to teach us a most holy, pure, and benevolent religion, to reform us both by his precepts and example; and lastly, to die for our sins, and to rise again for our justification. By him and his evangelists and apostles we are assured, that if we sincerely repent of our sins, and firmly believe in him and his Gospel, we shall, for the sake of his sufferings and his righteousness, have all our transgressions forgiven and blotted out, shall be *justified*, that is, considered as innocent in the sight of God, shall have the assistance of his Holy Spirit for our future conduct; and if we persevere to the end in a uniform (though, from the infirmity of our nature, imperfect) obedience to all the laws of Christ, shall, through his merits, be rewarded with everlasting glory in the life to come.'

We must confess ourselves at a loss to understand on what Scripture authorities the worthy Bishop grounds some of the doctrines here advanced; especially the statement respecting the Christian scheme being a plan to *satisfy the Divine Justice*. What can be the idea which Calvin and his followers have entertained of a perfect and yet a vindictive Being? It appears to us that theologians have fallen into a wide error on points of this nature, by understanding St. Paul in a literal sense, when he is using figurative language, accommodated to the Jewish habits

and

and prejudices on the one hand, and to the rites and ceremonies of Heathen nations on the other.

Towards the conclusion of this lecture, the Bishop thus states the plan of his work:

'First, to explain and illustrate those passages of holy writ, which are in any degree difficult and obscure.

'2dly, To point out, as they occur in the sacred writings, the chief leading fundamental principles and doctrines of the Christian religion.

'3dly. To confirm and strengthen your faith, by calling your attention to those strong internal marks of the truth and divine authority of the Christian religion, which present themselves to us in almost every page of the Gospel.

'4thly. To lay before you the great moral precepts of the Gospel, to press them home upon your consciences and your hearts, and render them effectual to the important ends they were intended to serve; namely, the due government of your passions, the regulation of your conduct, and the attainment of everlasting life.'

In the 2d lecture, we find little that is very interesting or new respecting the wise men of the East.—In the next, on the character of the Baptist, we are surprised to observe the *atonement* represented as confirmed by the conduct and expressions of that fore-runner: expressions which must be grievously tortured to bear such a meaning! The excellent practical remarks, however, at the conclusion of this lecture, make ample amends for such parts as may be misapplied or misunderstood.

The temptation in the wilderness, which the Bishop interprets as a real and not a visionary transaction, is not supported by arguments of sufficient strength to invalidate the opposite conclusions of the learned Mr. Farmer on that subject: but the application, which is made of this portion of Scripture, presents a very just and salutary lesson of vigilance and self-government.—On the evidence for the truth of our Saviour's miracles, the usual arguments are advanced. The question is well urged in the following passage, whether the inference be admitted as logical or not:

'What now shall we say to doctrines such as these delivered by such a person as our Lord appeared to be? Is it probable, is it possible that the reputed son of a poor mechanic could, by the mere force of argument or persuasion, induce vast numbers of his countrymen to embrace opinions and practices so directly opposite to every propensity of their hearts, to every sentiment they had imbibed, every principle they had acted upon from their earliest years? Yet the fact is, that he *did* prevail on multitudes to do so; and therefore he *must* have had means of conviction superior to all human eloquence or reasoning; that is, he must have convinced his hearers by the miracles he wrought, that all power in heaven and in earth was given to him, and that every precept he delivered, and every doctrine

trine he taught, was the voice of God himself. Without this it is utterly impossible to give any rational account of his success.

'In order to set this argument in a still stronger point of view, let us consider what the effect actually was in a case where a new religion was proposed without any support from miracles. That same impostor Mahomet, to whom I before alluded, began his mission with every advantage that could arise from personal figure, from insinuating manners, from a commanding eloquence, from an ardent enterprising spirit, from considerable wealth, and from powerful connections. Yet with all these advantages, and with every artifice and every dexterous contrivance to recommend his new religion to his countrymen, in the space of three years he made not many more than six converts, and those principally of his own family, relations, and most intimate friends. And his progress was but very slow for nine years after this, till he began to make use of force; and then his victorious arms, not his arguments, carried his religion triumphantly over almost all the eastern world.

'It appears therefore, that without the assistance either of miracles or of the sword, no religion can be propagated with such rapidity, and to such an extent, as the Christian was, both during our Saviour's life time, and after his death. For there is, I believe, no instance in the history of mankind of such an effect being produced, without either the one or the other. Now of force we know that Jesus never did make use; the unavoidable consequence is, that the miracles ascribed to him were actually wrought by him.'

Lecture 6th, which concludes the course for the first year, illustrates and enforces in a judicious manner the former part of the sermon on the mount; terminating with a serious and becoming admonition to the different parts of the audience, on their conduct subsequently to the season of Lent.

In the next discourse, the same subject is continued, and many useful and practical remarks are introduced. The conduct of the centurion is considered in contrast with that of the Jewish people, and his merits are ably displayed.

'The honest centurion, on the contrary, without any Judaical prejudices to distort his understanding, without asking any ill-timed and impertinent questions about the birth or family of Christ, attends only to the facts before him. He had heard of Jesus, had heard of his unblemished life, his heavenly doctrines, his numerous and astonishing miracles, had heard them confirmed by such testimony as no ingenuous mind could resist. He immediately surrenders himself up to such convincing evidence; and so far from requiring (as the Jews continually did, and as modern sceptics still do) more and stronger proofs, he seems afraid of shewing the slightest distrust of our Saviour's power. He declares his belief of his being able to perform a miracle at any distance; and entreats him not to give himself the trouble of coming to his house in person, but to speak the word only and his servant should be healed.

'This

'This, then, is the disposition of mind we ought more particularly to cultivate; that freedom from self-sufficiency and pride and prejudice of every kind, that simplicity and singleness of heart which is open to conviction, and receives, without resistance, the sacred impressions of truth. It is the want of this, not of evidence, that still makes infidels in Europe as it did at first in Asia. It is this principle operating in different ways which now imputes to fraud and collusion those miracles which the Jews ascribed to Beelzebub; which now rejects all *human testimony*, as it formerly did even the *perceptions of sense*.'

The inference here drawn ought to have had some limitation assigned to it, since the same argument might be urged by the Pope, for implicit submission to any of his dogmas or decrees. In a subsequent page, the Bishop defends the lawfulness of a military life, and considers the sacred writers as 'studiously placing it in an *honourable and a favourable light*.' They do not appear to us to go thus far, but merely leave the state of society as they found it, without offering violence to civil institutions; resting in the mean while, for the amelioration of society, on the gradual operation of those Christian principles which, if ever they should be fully admitted and practised, would render a soldier's calling not only useless but unknown.

The 9th lecture comprizes several very important subjects, discussed in a manner which is worthy of the author. The conviction of the apostles that the character of Christ was really that which it pretended to be, and that he would be able to fulfil all his promises, is well argued from their resolutely encountering all the difficulties and dangers attendant on his followers, and which he himself always represented to them in the most forcible manner.

A good remark occurs on the rise of persecution:

'It should be remembered, that the wildest excesses of religious persecution did not take place till the world was overrun with barbarity, ignorance, bigotry, and superstition; till military ideas predominated in every thing, in the form of government, in the temper of the laws, in the tenure of lands, in the administration of justice itself; and till the Scriptures were shut up in a foreign tongue, and were therefore unknown to the people. It was not therefore from the Gospel, but from a total *ignorance* of the Gospel, from a total perversion of its true temper, genius, and spirit, that these excesses and enormities arose.'

Lecture 10th contains many sensible remarks on the nature and use of the Sabbath: in which we evidently perceive the same train of sentiments, that are displayed by the R. R. author in a valuable sermon on this subject.—In the lecture on the nature and use of Parables, after several good observations,

tions, a comparison is drawn between those of our Saviour and those of antient writers in general: which we should extract if our limits would permit.

The next lecture, on the parable of the Sower, abounds with a variety of useful reflections, by far too numerous for us to select.—We shall only observe that the *origin of evil* is here discussed, and attributed solely and entirely to the agency of the *devil.* Our readers shall decide whether this be the most *effectual* method of cutting that gordian knot!

The concluding discourse in the first volume, on the parable of the Tares, also abounds with practical and useful lessons of virtue. To evince the important truth that sinners, though apparently unpunished, are yet inwardly suffering the penalties of guilt, the Bishop thus argues:

'After all it must be acknowledged, that there are numbers of worthless and profligate men, who go on for a considerable length of time, perhaps even to the end of their days, in a full tide of worldly prosperity, blessed with every thing that is thought most valuable in this life, wealth, power, rank, health, and strength, and enjoying all these advantages without interruption and alloy, "coming in no misfortune like other folk, and not plagued or afflicted like other men."

'These, it must be confessed, are strong symptoms of happiness, if we are to judge from appearances only. But does not every one know that happiness depends infinitely less upon external circumstances than on the internal comfort, content, and satisfaction of the mind? May I not appeal to every one here present, whether some of the acutest sufferings, and the most exquisite joys he has experienced, are not those which are confined to his own breast, which he enjoys in secrecy and in silence, in his retired and private moments, unobserved by the world, and independent on all exterior shew? "The heart only (says the wise man most truly) knoweth its own bitterness, and a stranger doth not intermeddle with its joy *." This then is the standard by which you must measure human happiness. You must not too hastily conclude that prosperity is felicity. In order to know whether these men are truly what they seem to be, you must follow them into their retirements, into their closets, and to their couches; and if you could then see the interior of their hearts, you would probably find them objects rather of pity than of envy. Whatever they may pretend, or whatever air of cheerfulness they may assume, it is utterly impossible that they, whose sole object is to gratify their passions without the least regard to the feelings of others; who are corrupting all around them by their conversation and their example, or spreading ruin, misery, and desolation over the world by their inordinate ambition; who not only live in a constant violation of the commands of their Maker, but perhaps even deny his existence, renounce his authority, and treat every thing

* Prov. xiv. 10.'

serious

serious and religious with derision and contempt: it is, I say, utterly impossible that these men, whatever external magnificence or gaiety may surround them, can enjoy that peace and comfort and content of mind, which alone constitutes real and substantial happiness, and without which every thing else is insipid and unsatisfactory. A secret conciousness that they are acting wrong, that they are degrading and debasing their nature, and wasting their time in mean, unworthy, and mischievous pursuits; frequent pangs of remorse for the irreparable injuries they have done to those whom they have betrayed or oppressed, and whose peace and comfort they have for ever destroyed; a dread of that Almighty Being, whom they have resisted and insulted; a fear of death, and an apprehension of that punishment hereafter, which, though they affect to disbelieve and despise, they cannot help knowing to be possible, and feeling that they deserve; all these reflections, which, in spite of their utmost efforts to stifle them, will very often force themselves upon their minds, are sufficient to counteract every other advantage they possess, and to embitter every enjoyment of their lives. All shall look outwardly gay and happy, and all within shall be joyless and gloomy; they shall seem to have every thing they wish, and in fact, have nothing that affords them any genuine satisfaction, or preserves them from the internal wretchedness that perpetually haunts them. "God (as the Psalmist expresses it) gives them their heart's desire, and sends *leanness* withal into their souls *;" that is, a total incapacity of deriving any true comfort from the blessings they possess.'

Volume II. contains eleven lectures on the following subjects.—History of Herod, &c.—The Transfiguration.—Parable of the unforgiving Servant.—Means of attaining eternal Life.—The Marriage Feast.—Destruction of Jerusalem.—Ten Virgins, Talents, Day of Judgement.—The Lord's Supper.—Christ before Pilate.—Doctrine of Redemption.—The Mysteries of Christianity.

As we have entered so largely into a consideration of the contents of the first volume, we shall for the most part leave our readers to form a judgment for themselves respecting the second; in which the subjects are treated in a similar manner, and (generally speaking) merit the reader's attention for their valuable maxims and practical morality.—We shall, however, point out one or two passages, as inducements to be better acquainted with the contents, or as calling for remark. Speaking of the flagitious character of Herod, the Bishop observes:

'The Scriptures every where rank these vices in the number of those *presumptuous* sins, which, in a future life, will experience the severest marks of divine displeasure. The world indeed, treats them with more indulgence. They are excused and palliated, and even defended on the ground of human frailty, of natural constitution, of strong passions, and invincible temptations; and they are generally

'* Psalm, cvi. 15.'

considered

considered and represented in various popular performances (especially in those imported from foreign countries) as associated with many amiable virtues, with goodness of heart, with high principles of honour, with benevolence, compassion, humanity, aad generosity. But whatever gentle names may be given to sensuality and licentiousness, whatever specious apologies may be made for them, whatever wit or talents may be employed in rendering them popular and fashionable, whatever numbers, whatever examples may sanction or authorize them, it is impossible that any thing can do away their natural turpitude and deformity, or avert those punishments which the Gospel has denounced against them. They are represented there as things that ought not even to be *named* among Christians, as defiling the man, as warring against the soul, as grieving the Spirit of God, as rendering men incapable of inheriting the kingdom of heaven, as exposing them to the indignation of Him who is of purer eyes than to behold iniquity *. And as if men had endeavoured in those days as well as in our own, to soften and extenuate and explain away the guilt of licentiousness, the apostle adds, with great solemnity and great earnestness, "Let no man deceive you with *vain* words: for because of these things cometh the wrath of God upon the children of disobedience. †"

'Let every man then that pretends to be a Christian, and lives in the habitual practice of the vices here condemned, weigh well these tremendous words. If there be any truth in the Gospel, they will not be *vain* words; nor will offences of this nature ever pass unnoticed or unpunished by the righteous Governor of the world.

'These remarks are not introduced here without reason. It is the peculiar prevalence of these very vices at this moment which demands such animadversions as these: a prevalence which I infer not merely from an imaginary estimate of the low state of morals amongst us, founded on rumour, on conjecture, or misconstruction, but from facts too well ascertained, and which obtrude themselves on the notice of every observing mind ‡. I mean those daring violations of the nuptial contract, and the frequent divorces resulting from them, which seem daily gaining ground in this kingdom. This is a most melancholy and incontrovertible proof of increasing depravity amongst us, and I am sorry to add, of depravity of the very deepest dye; for instances have not long since occurred, in which the guilt of the parties too nearly resembled that of Herod, combining the two atrocious crimes of adultery and incest! Surely such enormitics as these are enough to make us tremble, and loudly call for the interposition of the legislature, lest they bring down upon us the just vengeance of an offended God. "Shall I not visit for these things, saith the Lord! Shall not my soul be avenged on such a nation as this §?"

In the 18th lecture, the R. R. author takes occasion to enforce the duty of obedience to established governments; and to maintain the happiness of those who would reject all 'wild

'* Ephes. v. 3. Matth. xv. 18. 1 Pet. ii. 11. 1 Cor. vi. 9, 10. Habak. i. 13.' '† Ephes. v, 6.' '‡ In the Spring of the year 1800.' '§ Jer. v. 9,'

projects and destructive theories,' and refrain from all attempts to subvert 'the most ancient and venerable institutions.' We cannot but think that here the Bishop speaks too much *at large*. Will he assert that superior happiness would have been the portion of this country, if we had continued to revere the 'ancient and venerable institution' of popery; or had preferred the dominion of the 2d James to the empire of Freedom introduced by the Revolution? What, then, would have become of that establishment of which he is now so dignified a member; or of that family under whose government he has the happiness of living?

In describing the conduct of Pilate, the following judicious conclusion is drawn in favor of the principles of Christianity:

'Could any thing like this have happened in this country? We all know that it is impossible. We all know that no dangers, no threats, no fears, either of Cæsar or of the people, could ever induce a British judge to condemn to death a man, whom he in his conscience believed to be innocent. And what is it that produces this difference between a Roman and a British judge? It is this: that the former had no other principle to govern his conduct but natural reason, or what would now be called philosophy; which, though it would sometimes point out to him the path of duty, yet could never inspire him with fortitude enough to persevere in it in critical and dangerous circumstances; in opposition to the frowns of a tyrant, or the clamours of a multitude. Whereas the British judge, in addition to his natural sentiments of right and wrong, and the dictates of the moral sense, has the principle *of religion* also to influence his heart: he has the unerring and inflexible rules of evangelical rectitude to guide him; he has that which will vanquish every other fear, the *fear of God*, before his eyes. He knows that he himself must one day stand before the Judge of all; and *that* consideration keeps him firm to his duty, be the dangers that surround him ever so formidable and tremendous.

'This is one, among a thousand other proofs, of the benefits we derive, even in the present life, from the Christian revelation. It has, in fact, had a most salutary and beneficial influence on our most important *temporal* interests. Its beneficent spirit has spread itself through all the different relations and modifications of human society, and communicated its kindly influence to almost every public and private concern of mankind. It has not only purified, as we have seen, the administration of justice: but it has insensibly worked itself into the inmost frame and constitution of civil societies. It has given a tinge to the complexion of their governments, and to the temper of their laws. It has softened the rigour of despotism, and lessened, in some degree, the horrors of war. It has descended into families, has diminished the pressure of private tyranny, improved every domestic endearment, given tenderness to the parent, humanity to the master, respect to superiors, to inferiors security and ease; and left, in short, the most evident traces of its benevolent

spirit in all the various subordinations, dependencies, and connections of social life.'

The final lecture, on the *mysteries* of the Christian Religion, is consistent with the principles laid down and enforced in different parts of the work. As we have occasionally remarked on passages of this nature, we shall trespass no longer on the attention of our readers; except by just noticing a mistake which the learned author seems to have made with regard to the form of words used in the ceremony of Baptism. It does *not* appear from the Acts, that the form given in St. Matthew was used by the first Christians; and it is very extraordinary that even Justin Martyr, in his dialogue with Trypho the Jew, does not bring that passage forwards in his support.—To conclude; although we cannot coincide with the R. R. author in every opinion and speculative maxim which he has advanced, yet there remains abundance of valuable matter in these volumes, which deserves the attention of the serious and well disposed. Indeed, we only join the general voice in bearing this testimony to the merit of these lectures; and we heartily wish that the Bishop of London may live to see that improvement and reform in the morals of his Diocese, to which he has so assiduously contributed by the present laudable and pious undertaking.

Man.s

Art. III. *The Natural History of Oviparous Quadrupeds and Serpents.* Arranged and published from the Papers and Collections of the Count de Buffon, by the Count de la Cepède, keeper of the Royal Cabinet, and Member of the Academies and Societies of Dijon, Lyons, Bourdeaux, Rome, Stockholm, &c. &c. Illustrated with Copperplates. Translated by Robert Kerr, F.R. & A.S.S. Ed. 8vo. 4 Vols. 2l. 2s. Boards. Cadell jun. and Davies. 1802.

As we duly noticed the Count de la Cepède's history of Oviparous Quadrupeds * on its original appearance, we have at present only to direct our attention to the plan and merits of the translation which is now offered to the English reader.

To the generality of translations, we must confess that we are by no means partial. He who attempts to transfuse into another idiom the exact amount of an author's sentiments, and to invest them in their new garb with ease and elegance, undertakes a task which is perhaps more arduous and certainly more slavish than that of composing an original work.

* See M. R. vol. lxxix. p. 600; and N. S. vol. ii. p. 504.

Scarcely will a man of genius and enlarged views submit to the drudgery of painfully exhibiting, for any length of time, the ideas of another; of catching the sense and spirit, without adopting the phraseology of the original; of weighing the precise import of the several turns of expression; and of struggling to retain those more delicate and evanescent shades of wit or meaning, which are ever ready to elude his grasp. Hence, no doubt, it happens that this species of employment so frequently devolves on literary hirelings, or needy adventurers, who betray their hurry or their ignorance in every page. We, who speak from feeling and experience, seldom pass more irksome hours, than when our luckless stars condemn us to the perusal of an ordinary version of a well written French perfo mance. Some portion of the sense is usually suppressed, some extraneous matter is forced into the copy, and ideas are divested of their sprightliness, or are miserably distorted. The whole seems stiff, aukward, and disjointed; constantly reminding us of Denham's pointed couplet,

> "*Such is our pride, our folly, or our fate,*
> *That none but those who cannot write, translate.*"

If these strictures be founded in truth, and we firmly believe that they are, no ordinary praise should attach to every exception from the general predicament; and the public ought to acknowlege with gratitude and favour the services of a gentleman of science, who condescends to fill the office of interpreter with persevering fidelity and spirit.

In consequence of a very scrupulous examination of the volumes now before us, we are enabled to announce them to our readers in the character of a fair and genuine representation of the original work. Hardly have we detected a single gallicism; and, until Mr. K. convinced us of the contrary, we could not have supposed that a French count would appear to such advantage in an English dress. We must add, however, that the volumes are not exempt from those violations of established syntax and orthography, which betray inattention in the translator or his printer.

With respect to certain alterations and additions, naturally suggested by the present state of zoological knowlege, we could wish that they had been wholly consigned to the notes, or thrown into an appendix; especially as, in one or two instances, we are not duly warned of the matter which is interposed. Mr. Kerr's notes, given as such, though short and less frequent than we could desire, are extremely pertinent, and serve as proper correctives of the precipitate conclusions and extravagant fancies of the disciple and coadjutor of Buffon:

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we had almost said of Buffon himself; for it is well known that he contributed a large portion of the materials.

Mr. Kerr has introduced the second volume with an able translation of the Linnéan preface to the class *amphibia*; and most of his readers, we are inclined to believe, will thank him for this additional trouble. The eulogy of Buffon, which, in the original, approaches to bombast, seems to be rendered with less regard to accuracy of writing than the work to which it is prefixed.

Of the plates, we have only to observe that, though not executed in the first style of engraving, they will be found of real service in the perusal of the descriptions.

We shall now transcribe a few passages as samples of the translator's manner.

'AMBOINA LIZARD.

'We have here used the trivial name of Amboina Lizard, following the Systema Naturæ, for a species which might have been called the crested lizard, after Daubenton, in consequence of a remarkable crested ridge of scales, which extends from the head to the extremity of the tail. This crest is usually composed of seventy long and pointed scales on the back: At the root of the tail it is raised into a very long and broad fin, composed of fourteen or fifteen cartilaginous rays, armed at its upper edge with small sharp scales, which mostly point backwards.

'This species, which may be considered as the Asiatic representative of the American basilisk, is found in Amboina and Java, according to Hornstedt and Schlosser, who have first described it. It has likewise considerable affinity with the dragon, and the other lizards having compressed tails, and indented crests on the back; its head being almost quadrangular, flattened on the top, and covered by tubercles and large scales. The eyes are large, and the orifices of the nostrils project. The openings of the ears are so large, as to discover the tympanum or drum of the ear. The underside of the head resembles a flattened pouch, much wrinkled, which has been called a collar by some writers. The tongue is thick, fleshy, and very slightly divided. The teeth are close set and pointed, and grow larger the farther they are placed backwards in the mouth; eight of the upper and six of the lower teeth in front being rounded, sharp pointed, turned obliquely outwards, and separated by a small interval on each side from the larger back teeth, which are compared to grinders. In this circumstance of form and arrangement of the teeth, this species resembles the dragon already described.

'All the five toes of the feet, both before and behind, have claws; and they are all edged on each side by a thin sharp serrated membrane. The tail is almost three times as long as the body. The head and the pouch or collar on its under side are greenish, with white lines or streaks. The crest and back are tawny of different shades. The belly is whitish grey, and the sides are marked with

white blotches or large streaks, which extend down the legs to the feet. In some individuals, according to Hornstedt, the general colour is greenish with black streaks, the belly being whitish. The male differs from the female, in having the crest considerably higher, and by the colours being more lively.

'This species is of considerable size, being sometimes three or even four feet long. Besides its teeth and claws, which are formidable weapons, its crested back and the tail are both useful in defending it against enemies. Its feet are formed for climbing trees with great readiness, and are admirably adapted for taking fast hold of its prey. The tubercles and large scales, with which its head is covered, defend it very powerfully against injuries. From all these means of defence and of attack, one might very readily presume that this species was voracious, and destructive to many of the smaller animals: But its opposite dispositions furnish a strong proof of the caution which ought to be preserved, in forming a judgment on the general manners and habits of any animal, from particular features in its external form; for we are certain, that these dispositions are very strongly modified by the interior organization, and even by a combination of several local circumstances of greater or lesser permanency.

'This species inhabits the unfrequented banks of large rivers, living on small worms, and climbs the trees in search of fruits and seeds. It deposits its eggs on sand banks and small islands, as if anxious to place them *out from* the reach of danger. It is extremely timid, and flies at the smallest noise, without attempting any defence, throwing itself into the water to escape from danger, and making haste to conceal itself under rocks and stones. It swims with great readiness, being greatly assisted by the elevated membrane on its tail.

'Besides giving it gentle and inoffensive manners, the nature of the food of this species, which is chiefly fruits, renders its flesh superior in flavour, to that of other species which feed on grosser nourishment. It is even considered as preferable in this respect to the guana; and this unfortunate excellence occasions it to be much sought after in the countries which it inhabits. It even allows itself to be taken by the hand without the smallest resistance, and without even any cry or sign of distress. This tranquil derilection of life has been attributed by many to stupidity, when perhaps it is entirely owing to its mode of feeding, which, never giving occasion for any exercise of its strength or weapons, prevents it from knowing their powers as a means of defence; But mankind has often fallen into a similar error, contemning the less brilliant though infinitely more valuable qualities of peacefulness and innocence, while they applaud the opposite talents for war and destruction, which ought to be considered with horror and detestation.'—

"Perhaps the most effectual remedy yet employed against the bite of venomous serpents, is caustic volatile alkali, given in water internally, as strong as it can be borne, and frequently repeated for a considerable time; besides applying the same to the wounded part. Eau de-luce, spirits of hartshorn, or any similar preparation of this substance

substance that can be had, will answer the purpose. The same cure has been found effectual in stings from bees or wasps in the inside of the throat, which sometimes happen in the cyder countries, on drinking new cyder in which there happen to be half drowned bees or wasps *."

'THE BOIGA.

'This species is remarkably beautiful, combining the richest colours of the finest gems, with the splendour of burnished gold, mingled with dark brown shades, which contrast and heighten its brilliant ornaments. Among serpents, it may be said to hold the same rank, in these respects, with the humming bird among the birds.

'The head of the boiga is large in proportion to the body, and is covered by nine large scales in four rows. These, and the other scales on the head, are of a deep blue colour with a silky gloss; and a white bar, edged with black, extends along the upper jaw including both eyes. The whole upper surface of the body, to the extremity of the tail, is blue, changing its tints as differently exposed to the light, and sometimes changing to emerald green; and this beautiful ground is finely variegated along the back, by a kind of chain, or small streaks, of golden yellow, as if gilded. This splendid embroidery even preserves its lustre after the animal has been long kept in spirits; the scales seeming to be so many plates of enamelled gold fixed to the skin. The whole under surface of the head and body is of a silver white, separated from the changing blue of the back by a golden chain on each side, the whole length of the body.

'This fine blue and silver, ornamented with gold, by no means give a full idea of the beautiful embroidery of the boiga. We must take in all the reflected tints of silver colour, golden yellow, red, blue, green, and black, mingled and changing in the most extraordinary and beautiful manner possible; so that, when about to change its skin, it seems studded with a mixed assemblage of diamonds, emeralds, topazes, saphirs, and rubies, under a thin transparent veil of bluish chrystal. Thus, in the rich and torrid plains of India, where the most splendid gems abound, Nature seems to have chosen to re-unite them all, together with the noble metals, to adorn the brilliant robe of the boiga.

'This is one of the most slender of serpents in proportion to its length. The specimens in the royal collection, which exceed three feet in length, are hardly a few lines in diameter. The tail is almost as long as the body, and at the end is like a needle for fineness; yet is sometimes flattened above, below, and on the two sides, rendering it in some measure square. From the delicacy of its form, its movements are necessarily extremely agile; so that, doubling itself up several times, it can spring to a considerable distance with great swiftness. It can twine and twist itself, most readily and nimbly, around trees or other such bodies; climbing, or descending, or suspending itself, with the utmost facility.

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* 'The translator makes no apology for adding this paragraph, as it is impossible to insist too much on a subject in which human life is so immediately concerned.—T.'

'The boiga feeds on small birds, which it swallows very easily, notwithstanding the small diameter of its body, in consequence of the great distensibility of its jaws, throat, and stomach, common to it with other serpents: Yet we may suppose that it compresses and crushes its prey, previous to deglutition, in the same manner with the large serpents. It conceals itself under the foliage of trees, on purpose to surprise the small birds; and is said to attract them by a peculiar kind of whistling, to which the term of *song* has been applied in the description of Sebas museum: But we must consider this as an exaggeration; as its long divided tongue, and the conformation of its other organs of sound, are only adapted for producing a hiss or species of simple whistle, instead of forming a melodious assemblage of tones, like the song or warble of birds. Yet, if Nature has not ranked the boiga among the songsters of the woods, it seems to possess a more perfect instinct than other serpents, joined to more agile movements, and more magnificent ornament. In the isle of Borneo, the children play with the boiga without the smallest dread. They carry it in their hands, as innocent as themselves, and twist it about their necks, arms, and bodies, in a thousand directions. This circumstance brings to recollection, that fine emblem of candour and confidence imagined by the genius of the ancients: A child smiling on a snake, which holds him fast in his convolutions. But in that beautiful allegory, the snake is supposed to conceal a deadly poison; while the boiga returns caress for caress to the Indian children who fondle it, and seems pleased to be twisted about by their delicate hands.

'As the appearance of such nimble and innocent animals in the forests must be extremely beautiful, displaying their splendid colours, and gliding swiftly from branch to branch, without possessing the smallest noxious quality; we might regret that this species should require a degree of heat, greatly superior to that of our regions, and that it can only subsist near the tropics in Asia, Africa, and America. It has usually an hundred and sixty-six large plates, and an hundred and twenty-eight pairs of small plates, but is subject to considerable variation.'

According to this representation, the Boiga is not merely to be praised for its beauty, but may be said to fulfill the old maxim of combining *the wisdom of the Serpent with the harmlessness of the Dove.*

Muir.[a]

ART. IV. *General View of the Agriculture and Mineralogy, present State and Circumstances of the County Wicklow*, with Observations on the Means of their Improvement, drawn up for the Consideration of the Dublin Society, instituted under the Authority of Parliament for the Improvement of Husbandry and internal Resources. By Robert Fraser, Esq. Author of the Agriculture Reports of Devon and Cornwall. 8vo. pp. 300. 7s. 6d. Boards. Dublin. 1801. London, Nicol.

THIS is the first county-report which has come before us relative to the state of Ireland, and we learn that it was expressly

expressly formed for the consideration of a society established (we suppose) nearly on the plan of our Board of Agriculture. Though the society apprizes the reader that it does not deem itself pledged to any opinion given by the author of this survey, the act of printing and publishing seems to proclaim a certain degree of approbation; and this praise by inference, joined to the motto adopted in the preface, (a parody of a passage in one of Pliny's letters) *multum scribendum non multa*, excited in us the reasonable expectation of meeting with a correct and well digested work. We must acknowlege, however, that with regard to correctness we have been disappointed; for Mr. Fraser, though he may have collected his materials with care, so far from having polished his composition by frequent revisions, seems in many places to have printed from his rough copy. We do not allude to errors of the press. Mr. Fraser continually inverts the proper order of words in a sentence, and places the verb before the nominative case: Thus 'In the central part of this district erects itself a vast mass:'—'Here takes its rise the Liffey,' &c. We meet also with such expressions as 'Argillite *posited on*'—'to the eastward *until within* two or three miles *beyond*'—'a cottage for dining *in on* parties'—'when *dry* it has an *arid* appearance,' &c.—and the language is often unnecessarily verbose. We hear of

'The grandeur of high and elevated mountains, the forcibly broken and uninterrupted strata they frequently exhibit, *the minerals with which they abound, the valuable metallic treasures these frequently contain*, excite the inquisitive mind to investigate the opinions, which have been formed, *of* reconciling these apparent irregularities to the general order of nature.'—'It would require years instead of months to describe the interesting objects it (the county of Wicklow) presents, with regard to *mineralogy* and geology.'—

'On the other side, it seems overhung by a bold and rugged mass, *with mountains upon mountains piled around.*—Passing on by the gap by a narrow defile, you are astonished at the perception in the bosom of this rugged crater of a polished surface of the most verdant meads, *interspersed with a variety of the leafy tribe.*'

To pass, however, from words to things.—The report is divided into three parts; the first being a geographical and mineralogical view of the county; the second including its agricultural state and circumstances; and the third containing investigations and results arranged under the several heads of inquiry suggested by the Dublin Society.

The following is the account of the situation, extent, divisions, and population of the County Wicklow;

'The county of Wicklow is situated in the province of Leinster, immediately south of Dublin, by which county and part of the county of Kildare it is bounded on the north. On the east it is bounded by St. George's Channel; by the county of Wexford on the south; on the west by the county of Kildare, and part of the counties of Dublin and Carlow.

'It extends from north to south thirty-two Irish, or forty and a half English miles. From east to west it extends twenty-six Irish, or thirty-three English miles. The county contains in Irish acres 305,404, in English measurement 494,704 acres.

'The county of Wicklow is divided into six baronies and half baronies.

'Arklow barony contains - -	41,721	*Acres.*
Newcastle, - - -	32,403	
Half Rathdown, - -	18,532	
Ballinacor, -	96,847	
Two half baronies of Talbotstown,	88,683	
Half barony Shillelagh, -	27,218	

It contains 58 parishes, and 20 churches. Of these 49 parishes and 17 churches are in the archbishoprick of Dublin; 6 parishes and 3 churches in the diocess of Leighlin, and 3 parishes and 1 church in that of Ferns.

'A vast tract of mountains, composing almost the whole of the barony of Ballinacor, and a great part of the Upper half barony of Talbotstown, completely divides the eastern part of the county, extending along the sea coast from the western part adjoining the counties of Carlow, Dublin, and Kildare, so that the intercourse is almost wholly cut off between the inhabitants of these districts. To this may be added the remote situation of Shillelagh from either; forming natural divisions very distinct, strongly marked, and as different from each other in general circumstances, as if they were parts of separate and distinct counties.

'This circumstance of these rugged central mountains, with the fertile borders to the east, west, and south, has made the county of Wicklow be compared to a frize cloak with a laced border, not inaptly designating the manufacture, with which the mountainous part did abound, and pointing out the line of extending improvement into those now almost desolate wilds.'—

'The number of houses, in the return of the hearth money collectors, are stated in Dr. Beaufort's Memoir to his map of Ireland, to amount to 11,546. From some enumerations of the number to a house made by the Rev. Mr. Whitelaw, Mr. Henry Tighe, and others, I cannot take the average number at more than five and an half to a house. The inhabitants may therefore be computed at 58,000, a very small population for so large an extent, amounting only to 23.75 in a square mile, and 26.6 acres to each house on an average.

'Or about 1000 souls to each parish, averaging about 5,370 acres.

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'But it is to be taken into consideration, that almost the whole of Ballinacor, at least five sixths of it, is uninhabited, and a very large tract in the barony of Talbotstown, which together cannot be estimated at less than one-third of the extent of the whole county. This being taken from the whole number of acres and the remainder taken at 200,000 will give 17.33 to a house, or about 3.13 acres to an individual, which is by no means so despicable a population as would appear from Dr. Beaufort's statement, considering that it is entirely an agricultural population; there being no large towns or villages in the county.

'The agricultural population, on an average, of all the cultivated land in England and Wales, is about one inhabitant to little more than thirteen acres, which would in the same proportion allow eight acres to be a similar proportion for the cultivated lands in Ireland.'—

'Wicklow, the county town, does not contain above 1,250 souls.'

When the reader reflects on the facts here stated, he will be induced to think that sufficient provision has not been made for the religious education of the people. Only 20 churches for a population of 58,000, or 2,900 to a church!! The bodies of the lower orders seem also to be as little regarded as their minds. Their hovels are extremely poor and miserable, as the subsequent account will prove:

'To estimate the general cost of the mud or sods formed to prop up a roof of miserable thatch, that hardly defends them from the falling rain, and often permeable by every breeze, is only difficult from the smallness of the expence it must occasion. A farmer shewed me several new cottages he was erecting for his labourers, in a stile of superior splendour to most I had seen, and where the little wood made use of was necessary to be purchased. These he told me would cost three pounds each habitation.' So that thirty or at most forty shillings would be a sufficient estimate for the general run of the cabbins for the labouring cottier. Yet for such hovels with a patch land of a rood in extent, two guineas is the common charge to the occupant.'

We are glad to learn, however, that this wretched state of the poor is undergoing considerable amelioration; of which the Earl of Meath and others are setting the noblest examples by the erection of comfortable cottages.—Little attention, till of late, appears to have been paid to the education of the poor by forming schools and charitable institutions.—The circulation is wholly paper, excepting small change in very bad silver, which is a distressing circumstance to the poor, and a great obstacle to the commerce of the country.—Though this county, by its excellent falls of water, is singularly calculated for every species of manufacturing machinery, Mr. F. particulary mentions only one mill,

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We deem it highly favourable to the introduction of English speculation and exertion in this part of Ireland, that the natives, even of the most remote vales in the midst of the mountains, do not speak the Irish language, but that English universally prevails.

Mr. Fraser notices the circumstance of native gold in pieces of various sizes having been found in this country; and he considers this event, together with the money expended by government in the subsequent search, as having given spirit to husbandry and extended the limits of cultivation.—As some of our readers may be fond of a golden tale, we shall here transcribe one for their gratification:

'It is in this vicinity, (Ballymurtagh) that the extraordinary circumstance has occured of native gold being found, and which has excited much curiosity and attention. Mr. Graham of Ballycooge, who lives near the spot, on which the gold was discovered, informed me that about 35 years ago, a small piece of gold was found in the stream, about the size of the head of a brass nail. This set many people on the search to try, if any more could be found, and he related to me an entertaining account of a schoolmaster in the neighbourhood, who was so possessed with the idea of gold to be found there in great quantities, that he used to go out in the night in search of it, when the schoolboys played a variety of tricks to the poor man; an account of which formed the foundation of Mr. O'Keeffe's little piece, called the Wicklow gold mines. Mr. Graham however assured me he did not believe, that there was any of it to any considerable amount found from that period until the end of August 1796, when a man crossing the brook found a piece of gold about half an ounce weight in the stream. This was about the 24th of August, and immediately the country people began to make workings in search of the gold, which was continued until the fifteenth of October; when possession was taken of the ground by a party of the Kildare militia, by an order from Government, on which the great concourse of people, who were busily engaged in endeavouring to obtain a share of the treasure, immediately desisted from their labour, and peaceably retired to their homes. Mr. Graham, who was present all the time, and purchased a considerable quantity of gold to the amount of above £.700, from the country people, told me, that according to the best calculation there was upwards of £.10,000 Irish paid to the country people for the gold found and sold on the spot, the average price paid for which was £.3 15*s.* an ounce, which makes it that 2,666 ounces were found in that short space of time.'

Ireland is known to possess eminent advantages of soil and climate; and the laudable object of this reporter, in every part of his work, is to point out the methods to be pursued in order to convert these advantages into general national blessings. He does not extenuate the errors of the country, because he is persuaded that it is necessary to understand the nature and

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magnitude of every evil, before attempts can be wisely made to apply an adequate remedy: but, though he sometimes delivers humiliating truths, he blends consolation with them.

'In Ireland, (he observes,) the want of the diffusion of capital has occasioned the very first improvements in the culture of her soil, to remain in a state of weakness and infancy. The want of inclosing, building, draining, is evident to the most superficial observer. And, while these are wanting, it is in vain to expect the same uniform appearance of improved cultivation, which is beheld with so much delight, in some of the most advanced districts, in agricultural improvement, in other parts of the united kingdom.

'For these last twenty years, capital in Ireland has been gradually, and of late years rapidly accumulating, amongst the agricultural part of the community. A great extension of cultivation has, in consequence, taken place. The high price of every kind of produce has stimulated industry, and, notwithstanding the distractions, which for these three last years have taken place, there never was a period when more assiduous exertion has appeared amongst all classes, particularly amongst the lower classes of farmers, in cultivating their lands. Except a very few tracts near the mountains, this seems in the strongest degree evident, not only in the county of Wicklow, but in the neighbouring county of Wexford; and I believe, it will be found, that in almost every place double, and I am told in some districts seven times more land is under grain this year than has even been known in the memory of man.'

Particular attention is bestowed on the pasturage of Ireland; which, from its uncommon tendency to grass, has been characteristically called *the Green Island.* Mr. F. advises the Irish to change their breed of cattle; and he instructs them in the English mode of hay-making. Under the head of *Dairies and their produce*, he relates the singular practise of the Irish; and he contradicts, on the evidence of the farmers themselves, a strange account circulated by Mr. Young, that they gave claret to the ewes in order to forward their tupping:

'There are no dairies of any consequence in this county. The milk in the northern part of the county is chiefly applied to the feeding of lambs for the Dublin market. This is done not by the lambs sucking the cows, as is said to be the practice in some parts of England, but by women squirting the milk into the lambs' mouths. They generally in this way give them from half a pint to a pint three times a day. This mode of management is very distressing to the poor children, whose parents prefer the advantage of rearing a few early lambs with the milk of their cow, to affording it for the nourishment of their infants. The goor people in this part of the county are not only guilty of this injustice frequently to their own children, but also to the public children, which they receive from the Foundling-house in Dublin, and by the price they receive with whom, they chiefly pay their rents. It ought, therefore, to be a point made, that no child should be given to any woman, who suckles house-lambs or kids.

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'With some of the more considerable farmers this business is very much attended to, but on account of the fatigue and expence attending it on a very large scale, it does not seem so much pursued by opulent farmers as I am told it was some time ago; and on conversing with some of the most extensive in this line, and who have sent the earliest lambs to Dublin market for some years past, I scarcely think that it pays for the hay they are obliged to give the cows, with the extra better keep for the ewes. The price however is very considerable, being from a guinea and a half to five guineas. As therefore it is a point of industry, that might be of some consequence under proper management, it may be of use to the farmers to be acquainted with the mode, in which they rear their house lambs for the supply of the London market.'

To this statement, the English mode of suckling house-lamb is benevolently subjoined.

Mr. Fraser concludes with alluding to the haste in which his report was framed, and with hoping that it will be received with candour by the public. The latter part is certainly much better written than the former; and it may hence be presumed that, had the author actually practised the *multum scribendum*, many of the errors which we noticed in the first part would not have appeared.

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ART. V. *Mr.* Acerbi's *Travels through Sweden, Finland, and Lapland.*

[*Article concluded from* p. 239.]

ON the 16th of March 1799, at an early hour, Mr. Acerbi and his fellow-travellers, wrapped in bears' skins, with fur caps and gloves lined with wool, departed from Stockholm in sledges, intending to penetrate into Finland. The sky was dark and cloudy, and every scene through which they passed wore a gloomy aspect. Haga was no longer a delicious paradise, but its shady retreats appeared naked and mournful. The face of the country was uneven, though it could not be denominated hilly; and in many places, ramparts of snow, to the height of five or six feet, bordered each side of the road. In the northern states, the road is generally formed in the beginning of winter by means of a sort of plough, consisting of two deep pieces of wood joined at an acute angle, and drawn along by horses, to shove aside the new-fallen snow.—The only occurrence, which relieved the uniformity of the journey, was the frequent appearance of the arctic fox; which here seems to have lost much of the shyness and cunning that belong to the species. It stood or walked by the side of the road, and would even approach near to the sledges. If a person

son whistled when it was running away, it would stop short and turn round for a few seconds, and look him directly in the face.

After a fatiguing day's journey of sixty-nine miles, the party reached Grislehamn, a small place at which travellers usually halt; and which consists of a post house built of brick, surrounded by a number of wooden cabins occupied by peasants. It is a convenient station for the passage of the gulf of Bothnia into Finland, since Nature has there formed a safe and excellent harbour. Two tongues of land stretching out into the sea protect it from easterly and westerly winds; and a small island, situated near the middle, breaks the force of the waves which are swept from the north along the course of that dangerous gulf. On one of these promontories, at a commanding height, stands a telegraph, constructed according to a plan of M. Edelcrantz; which our traveller inadvertently states to have been erected by order of Gustavus III. during the Russian war. Had such been the case, it must have preceded the invention of that machine in France: but this is a mistake; it was planned very soon after that useful discovery, and while very imperfect ideas had gone abroad. It is quite different from the French method, and appears to be the simplest and most complete yet devised. M. Edelcrantz has written a pamphlet on the subject, which has been lately translated into French, and which is replete with ingenious contrivances. He has founded his principle on a happy application of the binary arithmetic of Leibnitz. The mechanism of the telegraph is admirable for its facility and precision; any person may learn to perform exactly all its manœuvres in a few minutes; and yet, by very slight changes, the signals are susceptible of a most astonishing number of combinations.—The telegraph at Grislehamn corresponds with another erected on the shore of Finland; a direct distance of thirty or forty miles, the greatest yet attempted with those machines; and, by a chain of intermediate stations, the communication is extended from Stockholm to the frontiers of Russia. Dispatches are thus transmitted when the state of the weather, or the weakness of the ice, renders the passage of the gulf dangerous.

Our readers will be interested in Mr. Acerbi's description of his perilous journey across the ice:

'The sea, at first smooth and even, became more and more rugged and unequal. It assumed, as we proceeded, an undulating appearance, resembling the waves by which it had been agitated. At length we met with masses of ice heaped one upon the other, and some of them seeming as if they were suspended in the air, while others were raised in the form of pyramids. On the whole they exhibited

hibited a picture of the wildest and most savage confusion, that surprized the eye by the novelty of its appearance. It was an immense chaos of icy ruins, presented to view under every possible form, and embellished by superb stalactites of a blue green colour.

'Amidst this chaos, it was not without difficulty and trouble that our horses and sledges were able to find and pursue their way. It was necessary to make frequent windings, and sometimes to return in a contrary direction, following that of a frozen wave, in order to avoid a collection of icy mountains that lay before us. In spite of all our expedients for discovering the evenest paths, our sledges were every moment overturned to the right or the left; and frequently the legs of one or other of the company, raised perpendicularly in the air, served as a signal for the whole caravan to halt. The inconvenience and the danger of our journey were still farther encreased by the following circumstance. Our horses were made wild and furious, both by the sight and the smell of our great pelices, manufactured of the skins of Russian wolves or bears. When any of the sledges was overturned, the horses belonging to it, or to that next to it, frighted at the sight of what they supposed to be a wolf or bear rolling on the ice, would set off at full gallop, to the great terror of both passenger and driver. The peasant, apprehensive of losing his horse in the midst of this desert, kept firm hold of the bridle, and suffered the horse to drag his body through masses of ice, of which some sharp points threatened to cut him in pieces. The animal, at last wearied out by the constancy of the man, and disheartened by the obstacles continually opposed to his flight, would stop; then we were enabled to get again into our sledges, but not till the driver had blind-folded the animal's eyes: but one time, one of the wildest and most spirited of all the horses in our train, having taken fright, completely made his escape. The peasant who conducted him, unable any longer to endure the fatigue and pain of being dragged through the ice, let go his hold of the bridle. The horse relieved from this weight, and feeling himself at perfect liberty, redoubled his speed, and surmounted every impediment. The sledge, which he made to dance in the air, by alarming his fears, added new wings to his flight. When he had fled to a considerable distance from us, he appeared from time to time as a dark spot which continued to diminish in the air, and at last totally vanished from our sight. Then it was that we recognized the prudence of having in our party some spare horses, and we were fully sensible of the danger that must attend a journey across the gulf of Bothnia without such a precaution. The peasant, who was the owner of the fugitive, taking one of the sledges, went in search of him, trying to find him again by following the traces of his flight. As for ourselves, we made the best of our way to the isles of Aland, keeping as nearly as we could in the middle of the same plain, still being repeatedly overturned, and always in danger of losing one or other of our horses; which would have occasioned a very serious embarrassment. During the whole of this journey we did not meet with, on the ice, so much as one man, beast, bird, or any living creature. Those vast solitudes present a desert abandoned as it were by nature. The dead silence that reigns

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is interrupted only by the whistling of the winds against the prominent points of ice, and sometimes by the loud crackings occasioned by their being irresistibly torn from this frozen expanse; pieces thus forcibly broken off are frequently blown to a considerable distance. Through the rents produced by these ruptures, you may see below the watery abyss; and it is sometimes necessary to lay planks across them, by way of bridges, for the sledges to pass over.'—

'After considerable fatigue, and many adventures, having refreshed our horses about half way on the high sea, we at length touched at the small island of Signilskar. This island presents to the view neither wood nor lawn, and is inhabited only by some peasants, and the officer of the telegraph which is stationed here for keeping up a correspondence with that of Grislehamn. It is one of those little islands scattered in this part of the gulf, which collectively bear the name of Aland. The distance from Grislehamn to Signilskar, in a strait line, is five Swedish miles, which are nearly equal to thirty-five English; but the turnings we were obliged to make, in order to find out the most practicable places, could not be less than ten English miles more. All this while we were kept in anxious suspence concerning the fate of our fugitive horse, and entertained the most uneasy apprehensions that he was either lost in the immensity of the icy desert, or buried perhaps in the watery abyss. We were preparing to continue our journey through the isles on the ice, and had already put new horses to our sledge, when we spied, with inexpressible pleasure, the two sledges returning with the fugitive. The animal was in the most deplorable condition imaginable: his body was covered all over with sweat and foam, and was enveloped in a cloud of smoke. Still we did not dare to come near him; the excessive fatigue of his violent course had not abated his ferocity; he was as much alarmed at the sight of our pelices as before; he snorted, bounded, and beat the snow and ice with his feet; nor could the utmost exertions of the peasants to hold him fast have prevented him from once more making his escape, if we had not retired to some distance, and removed the sight and the scent of our pelices. From Signilskar we pursued our journey through the whole of the isles of Aland. In different parts of Aland you meet with post-houses, that is to say with places where you may get horses. You travel partly by land and partly over the ice of the sea. The distance between some of these islands amounts to no less than eight or ten miles. On the sea, the natives have used the precaution of fixing branches of trees, or putting small pines along the whole route, for the guidance of travellers in the night-time, or directing them how to find out the right way after falls of snow.'

The isle of Aland, with its dependencies, has above eleven thousand inhabitants. They live partly by fishing and partly by tillage; are well clothed, substantially fed, and commodiously lodged; and are, on the whole, a lively courteous people, with great regularity of manners.

At Åbo, the capital of Finland, Mr. Acerbi staid a few days. This small town stands on the side of the muddy river

Aurajocki, and is encircled by hills which form a promontory. Some of the principal buildings are of stone, but the rest of the houses are of wood; and it contains nearly ten thousand inhabitants. The university has been already noticed. The town has some foreign trade and various manufactures; and, which may seem surprising in such a northern climate, large quantities of tobacco are grown in the neighbourhood of Åbo. —Here our travellers purchased small peasant's sledges, as being the best suited for the country. The power of the sun now began to be felt. In many places, the snow was melted away in the middle of the road, and they were obliged continually to get out of the sledge and walk. Sometimes, by the sudden change of ground, they were tossed out of the vehicle, but, this being low, the fall was attended with no sort of danger. The appearance of the country was flat and dull.—At midnight, they reached Yervenkyle, a retired mansion belonging to the University, and let to an obliging peasant; who received them with such hospitality, that they were tempted to make a halt of three days, in order to recruit from their fatigues. In the vicinity of the hamlet, the river Kyro, issuing from a lake of the same name, forms a succession of bold cataracts:

'The fall presented us with one of those appearances which we desired much to see, as being peculiar to the regions of the North, and which are never to be met with in Italy. The water, throwing itself amidst enormous masses of ice which here and there have the aspect of gloomy vaults, fringed with curious crystallizations, and the cold being of such rigour as almost to freeze the agitated waves and vapours in the air, had formed gradually two bridges of ice across the cascade of such solidity and strength, that men passed over them in perfect security. The waves raging and foaming below with a vast noise, were in a state of such violent motion as to spout water now and then on the top of the bridge; a circumstance which rendered its surface so exceedingly slippery, that the peasants were obliged to pass it creeping on their hands and knees.'

Leaving Yervenkyle, Mr. Acerbi entered a vast forest, eighty miles in extent. Here, all was silence, solitude, and gloom; and, though the air felt milder than in the open plain, the rays of the sun were excluded by the spreading branches of the pines. The tiresome uniformity of the scenery, however, was at times interrupted by the traces of devastation by fire or hurricanes; and the wreck of one of those conflagrations was seen, covering a space of six or seven miles. Some of the trees were scorched, others had fallen down and were half burnt, while a young groupe was springing up from their ashes. Such accidents are not unfrequent in wooded countries during very dry seasons: for, when fire once chances to catch the undergrowth, it runs along with irresistible fury. The havock committed by

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the irruption of tempests is still more impressive; and the largest trees are torn from their roots by the violence of the blast, and strewed about on the ground.—After having traversed this immense forest, the party was obliged to cross a river; which was extremely dangerous, the stream being open on each side, and the ice thin and friable in the middle; and had they not obtained the assistance of two peasants, who undertook to act as guides, they must have inevitably perished in the attempt. Having conducted them in safety to the shore, these generous fellows refused to accept any reward for their services.

As they advanced northwards, our travellers found the ice more solid; and now they had to experience a more striking transition. The surface was at first covered with a dirty coat of snow; at last they came to a sheet of ice, clear and smooth as glass. They were affected with momentary terror and surprize: but the horses, borne forwards by their acquired impetus, and extending their joints, slid rapidly across the river. Where the water was shallow, Mr. Acerbi could distinguish the pebbles, or observe the fishes scudding at the bottom. When the depth was great, he saw only an obscure greenish colour.

The small town of Wasa, situated in the latitude of 63°, is the first that occurs on entering Ostrobothnia. It consists of low houses, built entirely of wood, but the streets are laid out with great regularity. Its population amounts only to two thousand, yet it is in a thriving condition, and has a considerable export trade.—Here Mr. Acerbi and his party were entertained with magnificent hospitality by the president and the governor. The wife of the former he found to be a lady of amiable and polished manners, perfectly acquainted with the French and Italian languages.

From Wasa to Uleaborg, the distance is 190 miles: but the season being now far advanced, the ice was in many parts broken or melted, which made the journey very fatiguing. The travellers pursued their course along the coast, crossing rivers, woods, and branches of the sea. The whole country was a dead flat, the shores naked and rocky. In their route lay Gamla Carleby, or old Charles-town, which contains about 1400 inhabitants. It is regularly built, and has some trade: but its harbour, on account of a sand-bank, is inaccessible to ships which draw much water.

'From Gamla Carleby we continued our journey on the ice, and experienced a new sensation peculiar to this mode of travelling. We have before observed, that the frost is here so intense, as to arrest the sea in its waving motion. The sun becoming more powerful with the advancement of the season, melted considerably the ice on

the surface. The water thus produced during the day collected in the cavities or furrows, and formed little pools or rivulets, which we were under the necessity of traversing in our sledges; and as they were always a considerable depth in the middle, we saw ourselves descending we knew not where, and actually thought we should sink to the bottom of the ocean. The intrepidity, or rather indifference, with which the Finlander made his way through those pools, encouraged us a little; but the recollection that we were upon the sea, and a consciousness that the water was entering our sledge, excited at first frightful apprehensions, and a continued disagreeable feeling.

'In nights of severe and intense cold, such as frequently occur at that time of the year, a crust of ice is formed over those pools, insomuch, that the water becomes inclosed between two plates of ice: in this case the sledge, as it passes over the upper crust, which is generally of but a brittle texture, breaks it, and suddenly falls into the water, which bubbles up all about the sledge, nor does it stop till it gets to the second layer of ice. This unexpected fall produces a horrible sensation; and though there are rarely more than two feet of distance from one stratum of ice to the other, yet the sight of the water, the plunging of the horse, &c. are exceedingly alarming.'

In this singular journey, the party met with fishermen employing hook and bait. These hardy people, mounted on long wooden skates, and pushing themselves forwards with poles, passed along the ice with astonishing velocity. At the places which they judged proper, they made a hole with a sort of chizel, and let down the hook perhaps thirty feet into the sea. When the cold was intense, they kept stirring the water at the mouth of the hole, to prevent it from freezing; and they sheltered themselves from the piercing wind by means of a small triangular sail.

On the 7th of April, Mr. Acerbi and his fellow-travellers arrived at Uleaborg. It was their intention to remain here only five days, but they found the place so attractive, and they formed such agreeable acquaintance, that they changed their plan, and made a stay of two months: during which residence, they had opportunities of procuring ample information respecting Finland.—Uleaborg, lying under the parallel of 65°, was founded in the year 1605, and contains nearly four thousand inhabitants. It has some trade, but its harbour is very bad, being choaked up with gravel, which increases every year. The river Ulea, on whose banks the town stands, is extremely rapid and dangerous; and no ships are allowed to descend it without being conducted by registered pilots. The soil of the adjacent country is in general sandy; and in some places there is found a rich ochre, from which the peasants extract iron. The ground is for the most part low, and overspred with brush-wood and morasses.

morasses. Mr. Julin, apothecary at Uleaborg, furnished some curious observations with regard to the climate. The winter lasts full seven months, the summer only three; and the spring and autumn are consequently of very short duration, scarcely a month each. About the 25th of April, the wild geese and birds of the lakes arrive; by the 20th of May the rivers are open; with the 10th of August the night frosts commence; harvest is begun about the 20th of that month, and the winter rye sown. Owing to the length of the summer-days, vegetation is very rapid; and there are instances of corn being sown and reaped within the space of six weeks. Our surprize, however, will be somewhat diminished, when we reflect that this was only rye, which has a quick growth in every country.—The greatest cold observed for twenty-three years at Uleaborg was in 1799; when the thermometer of Celsius stood at 40° below zero, corresponding to 40° below the beginning of Fahrenheit's scale, and consequently one degree below the point at which mercury freezes. The greatest heat occurred in the preceding year; it was 31° of Celsius, or 88° by Fahrenheit.

One of the most polite and agreeable men at Uleaborg was Baron Silfverhielm; who, besides possessing a taste for experimental philosophy, had seen much of the world. The Baron is not ashamed to profess himself an adept in animal magnetism, and Mr. Acerbi relates some exhibitions of that delusive art, which seem to have left a deep impression. We will not abuse the credulity of our readers by repeating the facts, since all cool thinking persons are convinced that the whole is effected by the power of imagination.

Mr. Acerbi's hostess was most assiduous in supplying a plentiful and even luxurious table. Neither trouble nor cost was spared; and the richest and most delicate viands were procured. Yet the charge was extremely small; the whole expence for himself, his companion, and a servant, for lodging, with breakfast, dinner, tea, coffee, and supper included, did not amount to two guineas *per* week. Every thing, indeed, concurred to render their stay at Uleaborg delightful. It was the opening of summer, and all nature teemed with life and motion.—After supper, they generally sallied out at ten o'clock, and spent several hours in shooting among the woods and fens; the glimmering light and stillness of the night being favourable to the sport.

Mr. Acerbi fortunately met with two musical gentlemen at Uleaborg; and with the assistance of Colonel Skiöldebrand, they were able to perform a *quartetto*. In that remote place, this

this concert was regarded as a phænomenon, and the interest and sensibility which the inhabitants discovered will appear from the following extract:

'Uleaborg, during the time of our stay, had a concert every evening, open to every one that chose to attend. Our audience increased in number to such a degree, that we were obliged to hire an apartment larger than any room in our house; and our quartetto was constantly honoured by a numerous circle of ladies, and almost all the gentlemen of the town. It is impossible for me to convey an adequate idea of the impression our music made upon our hearers. In order to make a trial of their sensibility, and the effect of music on their passions, we composed on purpose a few pieces of an easy harmony, the movement of whose modulations was natural and intelligible even to persons unaccustomed to the artificial refinements of music. We studied to alternate the movements of grand effect, passing from the highest *forte* to the lowest *piano*, and *vice versa*, by transitions of surprise. We presently saw the tears trickle from the eyes of our feeling audience. As we realized the fabulous times of Greece, our spectators presented a most interesting picture, worthy of the pencil of the most celebrated painter. The eyes of all our hearers were turned upon us; some seemed to follow with every feature of the face the movements of the melody: we could read in the physiognomy of the Finlanders the character of the music we had played; every look became serious at forced and strong modulations, while soft and melodious passages seemed to disperse the cloud, and their countenances resumed their tranquillity. It was curious to observe the different effects produced by the music on persons of different constitutions. One, for example, remained during the whole of a *sonata* fixed and stedfast, his mouth open, his eyes staring, without moving his eye-lids, and apparently struck with a stupid astonishment: another, on the contrary, seemed to follow every step of the melody with his whole body, and appeared to suffer a sort of musical convulsion: but the moment we began to play their *runa* *, every eye was drowned in tears, and the emotion was general.'

The winter is a very busy season with the Finlander. He thrashes out his corn, collects wood, builds boats, makes nets, and employs himself in fishing, or in hunting squirrels, bears, and seals. The cross-bow was till lately in general use. One mode of fishing is curious: when a fish is observed in shallow water, after the frost has set in, the fisherman strikes a violent blow with a wooden mallet so as to break the ice; the animal, thus stunned, rises in a few seconds to the surface, and is caught.

Mr. Acerbi gives two entertaining chapters on the customs of the Finlanders. Their modes of courtship and their mar-

'* The runa is a piece of the most ancient melody of Finland, which is still retained by this people, and suited to their national instrument called the *harpu*, probably the original of our *harp*, or a copy of the ancient *cithara* of the Greeks.'

riage

riage-ceremonies evince great simplicity of manners. The use of vapour-baths is universal among the people; and both sexes mix promiscuously, without feeling the smallest impropriety. The heat may seem intolerable, amounting to 70° or 75° of Celsius, or from 158° to 167° of Fahrenheit's scale. In the bath, they rub themselves vigorously, and lash every part of the body with twigs of birch; and often, when they come out, they will stand in the cold air, or roll themselves in the snow. Yet all this is attended with neither danger nor inconvenience!

The Finns are attached to poetry; and they have a sort of *improvisatori*, who recite verses in public. These verses are termed *runic*, and consist of eight trochees with alliterative rhymes. Ample specimens are here given: but one of the best is the complaint of a country girl, who could neither read nor write, on the absence of her lover.—The lullaby song of Finland is such a specimen of genuine tenderness, that we cannot resist the pleasure of transcribing it:

"Sleep on, sleep on, sweet bird of the meadow; Take thy rest, little redbreast, take thy rest; God shall awake thee in his own good time; He has made thee a little bough to repose thee on; A bough canopied with the leaves of the birch-tree; Sleep stands at the door, and says; The son of sleep stands at the door and says; Is there not a little child here; Lying asleep in the cradle; A little child wrapt up in swaddling cloths; A child reposing under a coverlet of wool."—

Being still deeply tinctured with superstition, the Finns have many runic verses to which they ascribe healing powers; and these charms, styled *sonat*, are much employed by itinerant empirics and ignorant old women, though the clergy have laudably exerted themselves to discourage this practice.

The season being now very far advanced, the author's original plan of penetrating through Lapland to the North Cape could not be longer deferred. The information procured at Uleaborg, indeed, respecting the intended journey, was extremely discouraging. The Missionaries who had visited Lapland had travelled only during the winter season, and were persuaded that the roads must be absolutely impassible in summer; and the good people of Uleaborg regarded the whole project as chimerical. It was resolved, however, to make the attempt; and the party was even augmented by the accession of M. Julin already mentioned, and of M. Castrein, minister at Kemi, a botanist and a well-informed man. They purchased a Russian tent, and laid in a stock of provisions for twenty days. Thus prepared, they embarked on the 8th of June at ten o'clock at night, while the sun was glimmering above the horizon. They were attended to the side of the river by all

the ladies and gentlemen of their acquaintance; and the last farewell was tender and affecting. After having landed on the opposite shore, they proceeded through a country in no respect interesting, covered with shrubs and brushwood. In the course of their journey, they found a number of peasants dancing in a hut: but it was the most rustic and stupid exhibition imaginable. Near Kemi, the face of the country became more varied, and swelled into little hills. At this place, M. Castrein re-discovered the *Cypridium bulbosum* first seen by Rudbeck in 1685, and which is certainly one of the rarest and most beautiful productions of the North. It conceals itself among the underwood that surrounds the church *.—The distance now was not great to Tornea, where they met with an excellent inn. This capital of Finnish Lapland, which was founded by the orders of Charles IX. in 1602, is thus described by the present author:

'The town of Tornea contains a population of scarcely six hundred souls. The houses are almost entirely of a single story, though high enough to exclude the moisture of the snow in winter. The merchants of Tornea inhabit the southern part of the town, which they have been at pains to embellish, and render as agreeable as possible: they have made a public walk, laid out gardens, planted some trees, and have studied by their industry to compensate for the defects of nature. The obscure days of winter are counterbalanced by the almost continual presence of the sun in summer, and their 48 degrees of cold, to which the mercury falls in one season, are exchanged for 27 of heat, to which it rises in the other; for these are the two extremes of the thermometer that have been observed in Tornea.

'The town is almost entirely encircled by the river Tornea, which spreads itself here in a majestic stream. The opposite banks present a number of cottages and farm houses, which the river, when quiet and undisturbed, reflects from its pellucid waters. Northward you see a small elevation, on the top of which stand several wind-mills, and lower down to the north-east are some meadow grounds and cultivated fields. It is commonly from one of those wind-mills that travellers view the sun at midnight in the month of June; but the place most particularly calculated for enjoying this spectacle, is the church of Lower Tornea, situated on the isle of Biörkön, about a mile from the town. Besides seeing the sun entirely above the horizon at this point of view, the eye commands the environs of Tornea, the two mountains Bakamo and Korpekila, and the town itself, which is built upon the little island, or rather peninsula, of Swensar. The houses, and the church with its steeple, being reflected from the smooth surface of the river, afford a very pleasing picture.'

* This plant has been admirably figured by Dr. Smith.

At

At Torneå, the travellers were treated with great civility; and they prevailed on Dr. Deutsch, a skilful physician and naturalist of that place, to accompany them. In the route to Upper Torneå, the country has still the same appearance: but the road is good, and kept in excellent repair.—At Frankila, a little village consisting of a few wooden huts, the women and children had healthy pleasing looks, yet the bread which they ate consisted of two thirds straw, chopped small, and one third meal. At Upper Torneå, the whole company was lodged and hospitably entertained at the house of M. Swamberg, the principal clergyman of the district. His daughters were pretty, lively, and possessed some share of natural wit; and two days were spent very agreeably in this society.—After having made an excursion to Avisaxa, so well described by Maupertuis, the travellers resumed their journey; and they now took leave of the civilized world. They were to find no more roads, nor horses, nor accommodation for travellers; and it was henceforth necessary to proceed by water. The boatmen discovered uncommon skill in ascending against the stream, and in stemming the violence of the cataracts: in which dangerous exertions, their coolness or their insensibility was of the utmost service. Sometimes, to relieve their toil, they disembarked their passengers; who, following the banks of the river, clambered among the rocks and bushes: but travelling in this way proved extremely fatiguing, and they were also annoyed by a species of gnats. Their servants now began to murmur and complain: but, fortunately, on their arrival at Kingis, they were received with great civility by the inspector of the mines, who accommodated them with lodging, and supplied a most plentiful board.

On Sunday, this gentleman gave a grand entertainment, and assembled the peasants. One of their feats was the *bear's dance*, a most laborious and aukward kind of exercise. The company spent the day in high glee, and prolonged the merriment till the next morning: but a parting scene was then to take place. Colonel Skiöldebrand and his servant only determined to proceed with Mr. Acerbi; and the rest were induced by various reasons to return.

To Kollare, the distance was 22 miles; and during their passage, the travellers for the first time experienced a thunder-storm, so rare in the northern climates. This village is situated on a small island, inclosed by the river Muonio; and the landscape was pleasing, the banks being lined with birch and willow, which form a contrast with the dark uniformity of the pines. Here they found four of the most experienced boatmen that had presented themselves in the whole course of the expedition;

tion; and nothing could exceed the courage, steadiness, and address, which these Finlanders displayed. Our travellers styled one of them, by pre-eminence, *the Bonaparte of the Cataracts.*—The distance to Muonionisca was 66 miles; and two days and two nights were spent in effecting this passage, which cost incredible toil and fatigue. Near the termination of the voyage, they stopped at a small cottage, inhabited by a colony of Finlanders, consisting of two families. The surrounding scenery was beautiful: a number of small tufted islets appeared sprinkled in the river; and the opposite banks smiled with verdure. These emigrants possessed a tract of country six miles in extent, acquired by right of occupation; yet they seemed immersed in wretched poverty.—At *Muonionisca*, which signifies the beginning of the *Muonio*, the travellers were glad to recruit themselves by a short stay. This village consists of only about sixteen houses, including the church; and though the parish comprehends a tract of two hundred miles square, it contains no more than four hundred persons. It is a settlement of Finlanders, who live chiefly on fish which they catch in the river and the adjoining lakes, and on wild fowl which at certain seasons they kill in great quantities. They are extremely sober, and of a serious gloomy character. The passion of love they never feel with any fervour, and the union of the sexes is with them a mere appetite. It is a custom pretty general among them for the youth of both sexes to sleep together, without indulging in any improper familiarities; and marriage is viewed as an arrangement of convenience, and settled wholly by the parents. In consequence of this temperance, the people are healthy, and live to an advanced age. Their clergyman was remarkably clownish, and his appearance bespoke great indigence: but his scanty knowlege of letters was compensated by strong natural sense. Mr. Acerbi found him also very obliging and communicative; and he accompanied the travellers in an excursion to the neighbouring heights. They proceeded by water, following a branch of the river, the banks of which were fringed with osiers. The eye was regaled by the sight of frequent small lakes; but, on account of swamps, it was impossible to reach the tops of the hills. The snow, however, was almost entirely melted away.—In the course of the journey, they were annoyed by gnats and oppressed by heat: which circumstances induced them in future to travel during the night. They therefore re-commenced their progress on the 1st of July at ten o'clock in the evening. At midnight, the thermomer stood at 19 degrees of Celsius, or 68 of Fahrenheit, and at noon it rose to 29 of Celsius or 84 of Fahrenheit. They ascended the little river Pallojoki, with infinite

infinite fatigue, owing to the shallowness and continual windings of the stream; and at Pallajoveniö they found a small settlement of Finlanders, who seemed very comfortably lodged. They now soon entered Lapland. The face of the country became totally changed: no trees were seen, except a few dwarf birches, and the whole flat expanse was covered by the famous moss, or lichen, on which the rein-deer feeds. This vegetable is of a pale yellow colour, but turns white when dry. From the uncommon regularity of its shape, it gives to the ground the semblance of an embroidered carpet, soft to the feet; and it makes a pleasant couch.

The travellers next proceeded to the lake of Pallajervi, and, landing on a small island, pitched their tent. Here they made a halt, and dispatched a messenger to discover some mountain Laplanders who might serve as guides for the rest of the journey. This interval was spent very agreeably. The surrounding scenery was altogether new; they found plenty of game among the bushes, and the lakes supplied the finest fish for their table.—In three days, the messenger returned, having succeeded in his embassy: on which intelligence they immediately set forwards, and joined a party of Laplanders, consisting of six men and a girl, who were seated under a birch tree, roasting dried fish. Their appearance was filthy and disgusting: being of short stature, and of dark complexions, with sharp chins and high cheek bones;—evidently of a Tartar descent. The faithful and affectionate Finlanders were now discharged, and the company proceeded on foot, the baggage being carried by their new attendants.

'The degree of heat was twenty-nine in the shade, and forty-five in the sun *. The ground burned our feet; and the few shrubs we met with in our way afforded us little or no shelter. We were almost suffocated with heat; and to add to our sufferings, we were under the necessity of wearing a dress of thick woollen cloth, as a security from the insects, and to cover our faces with a veil, which in a great measure prevented our drawing breath. This extraordinary degree of heat soon operated most powerfully upon our Laplanders, who had already swallowed three glasses of brandy each. They laid themselves down to rest at every short distance, and were calling out every moment for more brandy. We soon discovered that we had no longer to do with Finlanders, who are a sober, robust, active, and hardy race of people. We had now to deal with a set of wretches who cared only for fermented liquors, and were unwilling to work. In this manner we went on for six miles from the beginning of our journey, in which distance they stopped to take rest about fifty times, and as many times each of them asked for brandy. If we had not come to the resolution to deny them when they asked, we should

* 84° and 113° of Fahrenheit. Rev.

have

have made no progress that day. They were dying with thirst, and the first spring they came to they dipped their heads in, like so many pigs, and drank full as large draughts. We were at very considerable trouble throughout the whole of this journey, both in making our Laplanders go on and in keeping them from straggling. When one tumbled down, the whole line of march was stopped; when the word *halt* was given, all the caravan threw itself on the ground; and it was not without much entreaty that we could get the individuals of it to raise themselves again on their legs. We were nearly six hours in going six miles.'

Mr. Acerbi and his friends were still dreadfully annoyed by clouds of musquitoes, and were obliged to use every expedient to chase away these tormenting insects.—Having now frequent opportunities of observing the temper of the Laplanders, they found that indolence and apathy form their prominent features: that they eat, sleep, and smoke, as mere appetite directs: that they never thwart, far less correct, their children; and that they seem to be wholly devoid of religious sentiments.—At last, the company reached Kautokeino, having proceeded part of the way in shattered boats, and having had occasion throughout for their whole stock of patience, in order to bear with the lazy, dirty, and stupid Laplanders. This village is subject to the crown of Denmark, and contains four families, with a church, a priest, and a schoolmaster. The parish is 200 miles in length and 100 in breadth: but this vast tract is peopled by only 90 families, of whom merely 12 have fixed habitations; the rest are wandering Laplanders, who in summer resort to the coasts for the sake of fishing, but, during the other seasons, continually rove with their herds of rein-deer from place to place.

The distance from Kautokeino to Alten Gaard was above 120 miles, most of which the party performed by descending the riven Alten, one of the most beautiful that they had yet seen. Its channel was bordered with bushes, or confined by rocks. On its banks grew Angelica, which, on account of its antiscorbutic qualities, is a plant highly prized in these countries. —The weather was as hot as in Italy, and the travellers were pursued by clouds of musquitoes: but they discovered frequent springs, not exceeding 40° of temperature by Fahrenheit, which cold beverage proved extremely refreshing. Quitting the course of the river, they traversed on foot a high tract of country, which Mr. Acerbi terms mountainous, but which, from several circumstances, appears not to merit that appellation. The clouds, however, seemed to bend down towards the ground, and large spaces were covered with perpetual snow. In descending from these heights, the Alps of Lapland, they felt

transported by magic into another world; and the lanscape presented luxuriant vegetation, thick herbage, and large trees. They were now drawing near to the period of their journey, for the frozen ocean lay stretched out before them: but the formidable North Cape was still an hundred miles distant.

At Alten Gaard, the travellers were entertained with great hospitality and even magnificence in the house of a Danish merchant, by whose advice they now resolved to proceed along the coast in a boat. They landed, as curiosity prompted them, at different points, and visited the cabins of the maritime Laplanders; who live comparitively in ease and affluence. Each family has a tract extending a Norwegian mile, or nearly eight English miles, on every side: they have cows, which furnish them with excellent milk; and they have store of dried fish, rein-deer's tongues, and oat-meal. The mild genius of the Danish government is felt even in these remote regions.—Being detained by contrary winds, Mr. Acerbi and his companion made an excursion among the hills, where they fortunately descried the conical tent of a family of Nomade or wandering Laplanders. At the desire of the travellers, a herd of 300 rein-deers was collected together: but their appearance gave no pleasure, for the poor animals were in miserable condition, panting with excessive heat, and their skins pierced and lacerated by musquitoes and other flies.—A breeze having sprung up, they now returned to the boat, passed the whale sound, and went on shore to the house of a merchant, built on an island near Havesund; the most dismal habitation perhaps on the face of the earth, where nothing is seen but naked rocks.—Proceeding onwards, the Frozen Ocean opened to view, and at midnight they reached the extreme promontory of Europe. It is thus described, with feeling and eloquence:

'The North Cape is an enormous rock, which projecting far into the ocean, and being exposed to all the fury of the waves and the outrage of tempests, crumbles every year more and more into ruins. Here every thing is solitary, every thing is steril, every thing sad and despondent. The shadowy forest no longer adorns the brow of the mountain; the singing of the birds, which enlivened even the woods of Lapland, is no longer heard in this scene of desolation; the ruggedness of the dark gray rock is not covered by a single shrub; the only music is the hoarse murmuring of the waves, ever and anon renewing their assaults on the huge masses that oppose them. The northern sun, creeping at midnight at the distance of five diameters along the horizon, and the immeasurable ocean in apparent contact with the skies, form the grand outlines in the sublime picture presented to the astonished spectator. The incessant cares and pursuits of anxious mortals are recollected as a dream; the various forms and energies of animated nature are forgotten; the earth is con-

contemplated only in its elements, and as constituting a part of the solar system.'

Near this forlorn headland, and on the brink of the shore, Mr. Acerbi found a beautiful natural cave, in which he rested some time highly delighted. Plants of angelica were growing round it, and a spring of cold fresh water trickled at his feet.

On his return, our traveller retraced nearly the same route, and he therefore contents himself with a succinct narrative. He touched at several places on the coast, and was treated with great kindness and respect by the Norwegian settlers. From Kautokeino, he made a long march across some hills to Enontekis; thence he proceeded to Muonionisca, to Kengis and Tornea, and, on the 11th of August, made a sort of triumphal entry into Uleaborg.

Here, then, the travels terminate: but a large and interesting portion of the second volume is filled with general remarks on the character and customs of the Laplanders, chiefly extracted from a late authentic book, written by Leems, a Danish missionary, who had passed ten years among those people. This curious work, which is scarcely known in England, was printed in 1767 at Copenhagen, by the command of Christian VII. We should transgress our limits, if we entered into the details.—Mr. Acerbi has also enumerated the quadrupeds, birds, and insects which inhabit or visit Finland and Lapland; and he gives a systematic list of the plants and minerals found in those countries. Of the birds, he particularly celebrates the *Motacilla Suecica*, or Swedish nightingale. It is termed by the Laplanders *saddan kiellinen*, which signifies a *hundred tongues*. It lodges among the bushes that grow by the sides of the rivers, and fills the air with the varied melody of its song. This charming warbler has also a beautiful plumage.—The catalogue of minerals is of little value, becuase it contains no local notices: but the specimens of Finland and Lapland music, which are subjoined, will be esteemed curious by the amateurs.—The diary of the author's journey throws light on the narrative itself, and may prove useful to future travellers.

In mentioning the village of Pello in Finmark, the author suspends his narrative to insert a lame translation of a long memoir, or rather introduction to a memoir, by M. Swamberg, Secretary to the Academy of Sciences at Stockholm, lately sent by that learned body to retrace and examine the operations of the French Mathematicians, who in 1736 measured a degree of the meridian under the polar circle. The Swedish Astronomer has found, as has been repeatedly suspected, that the angles of the stations were not correctly taken: but a paper

consisting merely of dry preliminary mathematical investigations seems aukwardly thrust into a book of travels.

An observing young man, who travels much, will gather a variety of specious knowlege: but it cannot be expected that he will acquire that correctness and depth of information which are the fruit of calm research and severe application. In perusing these volumes, we have had frequent cause to regret the author's imperfect acquaintance with physics and natural history: a deficiency which is the more remarkable, because on some occasions he rather seems to make a display of science. A latent suspicion of inaccuracy unfortunately diminishes, to a certain degree, our confidence in his descriptions and numerical statements; and there are some mistakes too palpable to be confounded with the errors of the press. Yet these volumes form, on the whole, a very interesting publication; and by expunging some passages, by softening and compressing others, and by carefully revising the whole, its value may be much enhanced in a second edition.—With respect to the appearance of the work, it deserves unalloyed praise. The paper, the printing, and the engravings, are suited to the luxury of modern typography; and the coloured plates of insects are particularly well finished.

To the second volume, is prefixed a large sheet map of Sweden, Finland, and Lapland, copied from Baron Hermelin's collection.

Les.

ART. VI. *Herman and Dorothea:* a Poem, from the German of Goethe. By Thomas Holcroft. Crown 8vo. 10s. 6d. Boards. Longman and Rees. 1801.

WE have always been persuaded, in spite of many alarming appearances to the contrary, that the poetical taste of this nation was fundamentally different from that of our neighbours in Germany. The caprice of our national character, and the excess into which all fashions are apt to run, may have obtained a temporary popularity for some of the extraordinary productions of that country; and the native skill of our actors and translators may have contributed to reconcile us to these exotic novelties. There is also a mixture of good things in the productions of every land; and the passages which are only endured in England may be those which are most highly admired in Germany. We may occasionally fare well enough at a Bavarian dinner: but, unless we prefer sour krout to potatoes, and rhenish to port, we must not flatter ourselves that we have the taste of our entertainers; and a regale composed entirely of these national articles would be the only test of our conformity.

The

The reception of the publication before us will probably, in the same manner, afford the *experimentum crucis* with respect to the poetry which pleases both nations: since it is a performance purely and characteristically German, and cannot possibly be admired by those who have not a true German taste. It is proper, however, to observe that the Teutonic poetry has two characteristic qualities, and either astonishes by its boldness and sublimity, or engages by its familiarity and plainness. In the lofty way, it deals largely in suicides, adulteries, castles, and enchantments; in the other, it accomplishes its purposes by the assistance of hair dressing, post waggons, boiled mutton, and tobacco. Most of their great writers have blended these two modes together in their composition, and produced a most captivating medley of cookery and murder, apparitions and chambermaids: yet the departments are so essentially distinct, that we cannot help thinking that the effect of these pieces has been impaired by their injudicious combination. The present performance has the merit of steering quite clear of this error, and of preserving a perfect and entire unity in the style and manner of its composition. It is a genuine specimen of the *lowly* in character, action, and diction; and it cannot fail to delight all those who have surmounted the prejudice of supposing that the interest of a poetical fable depends, in any degree, on the dignity of the actors or the importance of the events.

It is true, no doubt, that persons of an humble condition have frequently been introduced into poetry before the qualifying statutes of our late German legislators: but the privilege was confined, in those days, to a very limited description of plebeians. Shepherds and cottage beauties, (who could afford to spend the whole day in singing and piping, carving sheep-hooks, and training honeysuckles round their casements,) were the only sort of persons that formerly divided our interest with heroes and chieftains, high-born damsels, and royal orphans: but now, all these antiquated distinctions are abolished; and, in Germany at least, the adventures of tradesmen, waiters, and postillions, are thought to be just as suitable subjects for epic and tragic poetry, as the fall of tyrants or the loves of princes.

In the poem before us, which is intended for a moral and pathetic composition, the characters consist of an innkeeper, his wife, and their son; the parson and the apothecary of the village; and a damsel who comes to be hired for a maid-servant. The place of incident is supplied in a great measure by the desultory and disjointed chat of these interesting personages, who carouse over a glass of old hock on all subjects, from haymaking to predestination; and the fable concerns the son's amour with a vagrant, whom he had been sent to relieve with

with a parcel of old linen.—As we consider this performance as *unique* in its own species of composition, and despair of ever meeting with any thing parallel to it in the course of our future researches, we shall beg leave to lay before our readers a short analysis of the story, together with such extracts as may enable them to judge for themselves respecting the execution. The original, we are told, is composed in hexameter verses; in what species of verse the translation is written, we confess, we have not been able to determine. The diction, however, seems to be accommodated to the subject, throughout the whole poem, with singular felicity and judgment.

The work opens with a dialogue between the old innkeeper and his wife, sitting together on the bench at their door. The neighbouring country had been invaded or threatened with invasion by the French, and a band of fugitives had passed near to this village. The hostess had sent her son *Herman* with the waggon and some old clothes to relieve them; and the host says:

> 'It pleas'd me much to see him curb the young
> Fresh steeds; and guide the carriage, neat and new,
> With seats for four, beside the box on which
> He sat and drove, winding the streets at will.
>
> 'So discours'd the Host of the Golden Lion
> With his wife; sitting, garrulous and blithe,
> Under his door-porch, in the market-place;
> And thus the good and careful dame replied:
> Linen, however old, is still of use
> Not to be bought, nor lightly given away:
> Yet th' old went not alone; but shirts, and garments,
> Many, and good, some not half worn, I sent.'

This conversation continues till the people who had gone out to look at the strangers begin to return:

> 'And now, hurrying homeward, men and their wives
> Throng'd thro' the market. Swiftly driving, with
> His daughters, went the richest trader in
> The town; returning to his house, rebuilt,
> In his new landau.'

The old couple sit looking at the croud, till

> 'See, said the Hostess, where the Pastor comes;
> And with him, arm in arm, th' Apothecary:
> They'll tell us all that pass'd; the when, the where.'

The two neighbours then sit down, and begin to moralize on war, charity, and misfortunes, till the host observes that the wasps and flies are troublesome there, and that it would

be better to adjourn to the parlour, and take a glass of 'vintage eighty-three:'

> 'And sat they round the table; oaken, old,
> But firm, and polish'd to a shining brown;
> And soon the good wife smiling came; both arms
> Burthen'd with beakers, rummers, and the bright
> Old Hoc; to cheer the eye and glad the heart.
> The Host and Pastor made their goblets ring.'

Here the morality is renewed, and proceeds till the clattering of Herman's wheels puts a period to the first canto. Herman then enters, and tells his mother that she took so much time to pack up her bundles, that the fugitives had all passed before he came to the place: but that he met a waggon driven by a strong tall damsel, in which was a woman newly delivered, with her infant; that he gave a part of his stores to them; that, after a little consideration, he put the rest of them into the hands of the female waggoner, to distribute among the fugitives whom she might overtake; and that then he 'returned thoughtful':

> 'Herman ceas'd. The Pharmist, apt at reply,
> Continu'd: Happy is the man in day
> Of sorrow, flight, and famine, such as this,
> Round whom, nor wife, nor child, cling in despair!
> Not to be a father is not to be a wretch:
> I feel my single state is now a blessing.'

Herman, who has fallen in love, does not approve of this doctrine, and expresses his dissent in terms of great force and dignity:

> 'Quick, and with ardour, Herman answer'd thus:
> Of such opinions who, Sir, can approve?"

Then follows a discourse on matrimony, which the Host sums up in this judicious manner:

> 'Our Herman's thought, in one sense, too, is just:
> But, though good is good; better, wife, is better.'

He then exhorts his son to marry a rich wife; who answers that he cannot endure an affected or taunting one, and tells a story of his having been ridiculed by one set of misses for his aukwardness. The father gets, somewhat unreasonably, into a passion; declaring that he has 'long endured the haughty airs of guest and traveller, and now claims respect and obedience in his turn.' Herman slips out of the room in a sort of pet, and the second canto is finished.

In the third canto, the innkeeper relates a long story of his services to the corporation, of the turnpike roads which he repaired,

repaired, and of the canals which he cleaned out, when he was inspector. The apothecary enlarges on the beauty of his grotto and his sign-post, which he intended to gild anew, but found that the cost would be too great; and with this goodly conversation the whole third canto is occupied.

In Canto IV. the hostess follows her son, and finds him sitting under a tree at the farm: he unbosoms his *pet* to her, like Achilles and Thetis: she taxes him with being in love with the fair waggoner, and tells him that his father may probably be induced to consent; though she confesses that he has not a very good temper;

> 'And chiefly after dinner do these forms
> Of temper goad him to petulance: but
> Mild evening comes, the fumes of wine escape.'

She then leads her son back to the house, and the fourth canto is ended.

Herman next confesses his love for the stranger maid to his father; who is very much dispossd to be offended with this boyish freak, but is afraid to resist his wife and son together. At length, it is determined that the apothecary and curate shall go with the young man, to inquire about the damsel, and bring back a true report of her to his parents. Herman drives them off instantly to the village towards which his maiden was travelling; and, stopping at the entrance, he sends them in to search and inquire.—There is nothing very remarkable in this canto, but a magnificent description of the war with France, which rises considerably above the general tone of composition in the poem, though evidently from the hand of the same master. This was a war, it seems,

> 'Those sceptres banishing that wav'd
> Banishment, till that persons, thrones, and things
> Sacred and profane, lie overwhelm'd, frantic
> In confusion, and th' unsound earth is shaken
> To its foundations. Pestive are the times:
> Evils hew down evils; too hideous all
> For thought, yet striving all for mastery.
> Accursed be these mischiefs! Stigmatiz'd
> With curses, as it is with horrors, be
> This war; of wars the most detestable.'

In the sixth canto, the two friends meet a grave person among the croud of fugitives, who declaims against the invaders in a style almost as exalted as that of the preceding quotation, and tells them of a maiden who had turned on one of the assailants, deprived him of his sword, and chased him away.—They then find out Herman's beloved by her black corset and

blue petticoat, discover that she was the heroine who performed this feat, and hear her praises from the mouth of the stranger.—Without farther deliberation, they conclude that she will make an excellent daughter-in-law to their host, and come back to comfort Herman with this intelligence. The youth, however, is desirous of dispatching the business, and is determined to finish his courtship and bring home his bride with him that very night. He, therefore, makes the curate drive home the apothecary, and stays behind to persevere in his wooing.

At the beginning of the seventh canto, the fair Dorothea arrives most opportunely at the very spot where the youth was, 'with a jug in either hand.' Herman asks her why she comes so far for water, to which question she makes the following most discreet answer:

> 'By horses, oxen, men, by linen wash'd,
> And boys that bathe, by wants improvident,
> For this hour anxious, heedless of the next,
> The village brook and ev'ry source is troubled:
> Therefore I sought this clear and healthful spring.'

Finding the water in such repute,

> —'oh! let
> Me drink; the Youth exclaim'd. And gave the maid:
> And deep the draught: it was the draught of love!
> Silent they sat, each leaning on a jug:
> Eloquent silence! not to be endur'd.

Dorothea therefore breaks it, and he answers by a speech which he intends for a declaration of love and an offer of marriage: but he expresses himself so unfortunately, that the maiden understands it as a proposal to hire her for a servant to his mother:—'I read your end,' says she,

> 'You wish a servant in your father's house;
> And think me not unfit, and not too proud.
> Sudden the proposal; and short shall be
> My answer. Servitude is honour, not
> Disgrace, when falling fortunes make it needful:
> And fall'n are mine, and therefore must I serve.'

The youth is so much delighted with her compliance on any terms, that he thinks not of setting her right as to the character in which he wishes her to express it, and they agree to set off together immediately: but she must first take leave of her friends;—and then the children flock about her,

> 'And bread demand, and fruit, and first to drink.
> Round went the jug; and drank the children, drank
> The mother, drank the daughters, drank the Judge.'

After all, she finds it hard to get away—her acquaintances gather;'

'And then, with female friendly clamour, hung
They round the maid, and kiss'd, and Herman dragg'd;
The children clung, and cried; and only were
Appeas'd by tales of promis'd cake, and fruit.'

In the eighth canto, the lovers trudge home together, and Herman informs his Dorothea that his father is peevish and imperious:—she still talks as a servant, but makes no scruple to lean on her young master's arm:

'But came it total dark, the road unknown,
And turn'd her foot, and fell she on her knee.'

The spirit of these lines, as well as the singular beauty of the diction, cannot escape the reader's observation. The maid gets up again, and ends the canto with this good-humoured expression:

'We'll halt a moment, lest
Your parents blame your judgment; having brought
No useful, but a limping, maiden home.'

In the last canto, the happy pair enter into the drinking parlour, 'the door of which seems too little for them;' and the antient host passing some joke on the sudden compliance of the damsel, she takes it greatly amiss, and confesses that she accepted the offer of being a servant in the family with the hope of becoming at some future time its young mistress:

'How zealous and how faithful will I serve,
Said I; and, who can tell, in time, I may
Become the mistress?'

This avowal draws on an explanation, which requires, however, to be repeated several times; at length,

'The Pastor having first explain'd, up came
Dorothea: and came with such a grace,
So mild, so sweet, with such endearing courtesy
And daughterly respect! and kiss'd the half
Unwilling hand of the but half-forgiving Host.'

The lovers are then regularly betrothed, and the poem concludes with a prayer (not from the parson but) from Herman, for happiness to himself and peace to the world.

If this be poetry, M. Pourceaugnac was very much misinformed when he was assured that he had spoken prose all his life; and every tradesman may find materials for an epic in the the daily transactions and conversation of his family. The work, however, deserves to be commemorated as a very

remarkable instance of perverted taste, both in nations and individuals; for we are assured, from respectable authority, that the poem is very much read and admired throughout Germany. Goethe is beyond all doubt a writer of considerable genius, and Mr. Holcroft is very advantageously known to the greater part of our readers, both as a translator and an original author: but how far this publication will add to their respective fame, we shall not venture to prophecy.

Jeffy

ART. VII. *Horæ Mosaicæ;* or a View of the Mosaical Records, with Respect to their coincidence with profane Antiquity; their internal Credibility; and their Connection with Christianity; comprehending the Substance of Eight Lectures read before the University of Oxford, in the Year 1801; pursuant to the Will of the late Rev. John Bampton, A. M. By George Stanley Faber, A. M. Fellow of Linc. Coll. 8vo. 2 Vols. 14s. Boards. Rivingtons. 1801.

THE clergy are the professional advocates of Revelation, and it is peculiarly gratifying when they discharge this part of their duty with learning and ability: but for this purpose no slight attainments are requisite; and whether they are required to defend or to explain the sacred Scriptures, an intimate acquaintance with antient literature is absolutely indispensable. By the records of the Old Testament, we are carried backwards to a period prior to the classical æras of Greece and Rome; and it is only by considering the climate and people to which they belong, and the genius of the language in which they were written, that we can hope to attain a clear conception of their meaning. The study of Oriental science, therefore, is very necessary to a divine; since without it he cannot safely take the field against the deistical adversary, nor illustrate the Pentateuch to the satisfaction of well-informed and enlightened Christians. Mr. Faber is thoroughly sensible of this necessity; and in the course of the work before us, he has not omitted to display ample proofs of his literary qualifications. He has brought much learning together in defence of the authenticity of the Books of Moses, and in some respects manages the argument with ingenuity: but we think that he in general pushes it farther than the mere apologist for revelation is justified in carrying it, and contends for more than ought to be involved in a discussion respecting their authencity. In arguing with infidels, it is a matter of prudence to rest satisfied with establishing the grand point in debate. It is one thing to demonstrate the credibility of the Scriptures, and another to prove the orthodoxy of any given articles of faith; and

and the reasoning designed to establish the former may be correct, while that which is meant to support the latter may be erroneous. The former concerns the Church of Christ in general; the latter, only one particular sect or system. A man may be convinced of the divinity of the Christian Religion, and yet reject the notion of the adulterous David being a type of the immaculate Saviour.

In reference to the undertaking before us, we are of opinion that Christians, by catching from the Jews a portion of the superstitious reverence entertained by this people for the five books of Moses, have often shrunk from that manly discussion of their contents which sound criticism requires. We forget that its language is that of the East, and not that of the West; that in its very nature it is luxuriant and figurative; and that the meaning of its glowing expressions is not to be appreciated by consulting the dictionaries of the cold regions of the North. It is not a little surprizing that, while Mr. Faber allows that 'the Asiatics were in the habit of veiling the most simple ideas in a poetical dress,' he should consider their strong figurative expressions as having the same import with similar phrases employed in our own tongue. "*To bear our griefs and carry our sorrows*," or "*to bear our sins*," considered as phrases used by ourselves, may be thought to import an actual transfer of sorrow and sin: but how the former of these was understood by the Orientals is placed beyond doubt in Matth. 8. 17. where our Saviour's *curing* of the sick is declared to be the fulfilment of the prophecy which says, 'He himself took our infirmities and bare our sicknesses." As the Pentateuch is poetical, it is probable that it is also figurative; yet Mr. Faber maintains in vol. 1. that the narrative is '*simple** and unadorned;' and that, 'instead of adopting the luxuriant language of allegory, it is remarkable for the majestic plainness of its expressions.' As he admits in vol. 2. p. 46,7 that the language of the inhabitants of the East was from the earliest ages 'replete with metaphor and allegory,' is it not more reasonable to suppose that the Pentateuch partook in part of this quality of Eastern literature, than to imagine the contrary? and if certain difficulties can be obviated by so natural a position, ought we not to avail ourselves of it? Will Faith be injured by being more accommodated to reason? Must the first chapters of the books of Genesis be interpreted as if they were the composition of a dull prosing English divine of the last (or present) century? After having made every allowance for the

* What does Mr. F. mean by simple? A bold allegory may be conveyed by plain expressions.

figurative nature of the composition, there will be sufficient characteristics remaining to distinguish the five books attributed to Moses from other antient writings, and to mark their superior value. Mr. Faber has well appreciated their merit in this passage:

'No mention is made of the real existence of any inferior deities, nor is there even a hint given of that canonization of mortals, which prevailed so universally in the mythology of the heathens. On the contrary, the religious worship of the Gentile world, though repeatedly mentioned by the author of the Pentateuch, is mentioned only in terms of the severest reprobation, and the most indignant contempt. The accommodating spirit of Paganism readily permitted an universal toleration, and encouraged the frequency of religious communion; but in the Jewish records, every species of worship, except that of the one true God, is pronounced to be vain and abominable. Like some detached and prominent mountain, in the neighbourhood of a vast and uniform plain, the code of the Hebrew legislator forms, in this respect, a striking contrast to the mythological fables of every other nation, and with a solitary majesty stands totally apart from the various systems of ancient idolatry. The grand characteristic of heathen devotion, however diversified by caprice, or modified by imposture, is uniformly Polytheism. The objects of adoration may indeed occasionally differ in number, titles, and attributes; but a multiplicity of deities still constitutes the general creed of paganism; and a dereliction of the pure worship of the Unity is equally chargeable upon the refinements of Europe and Asia, the degraded worship of the western hemisphere, and the base superstition of Africa. The wisdom of Egypt, the learning of Greece, the masculine energy of Rome, and the diversified knowledge of Hindostan, were alike unable to preserve them from the universal contagion. Israel alone was exempt, though far inferior to the literary part of the ancients in mere human philosophy, and the *exclusive* characteristic of the Pentateuch is the doctrine of the unity of the Godhead.'

Mr. Faber suspects that a degree of fancifulness will be attributed to him by some readers; and we must confess that, in our opinion, he has afforded reason for entertaining such an apprehension. He has not only dedicated these volumes to Mr. Bryant, but has adopted the conjectures of that gentleman in his *Antient Mythology;* and hence we are here told that Noah, the Ark, and the Mosaical Deluge are to be traced in the fables, traditions, and early histories of all nations. Not only Fohi, Menu, and Osiris mean the same person as Noah; but Saturn *, Minos, Cronus *, the Centaur, Janus *, Dagon, and even

* The identity of these persons is attempted to be shewn by the signification of the names: thus *Saturn* comes from סתור נוח Satur-Nuh, literally *the hidden Noah*, because he was shut up in the ark;

even the goddess Minerva, are only different names of this second father of mankind. There can be little doubt that many things in profane history have been originally copied, and afterward corrupted, from the sacred writings: but to assert, as Mr. F. does, that, '*all* antient history, whether it be sacred or whether it be prophane, uniformly relates to *the very same facts*,' is a proposition very difficult to be established. Inundations are common events; and to suppose that every account of an overflow of waters, which obliged the inhabitants of the inundated country to fly to the summits of mountains, or to climb to the tops of tall trees, (instances of which Mr. F. gives,) has a relation to the Universal Deluge, is a species of credulity which cannot assist truth nor help to explain the sacred records.

Though, however, the author contends for the identity of the facts related in sacred and prophane history, he will not admit that the Heathens borrowed from the Pentateuch, notwithstanding it is said to be the oldest book in the world: but he contends that, whatever their popular belief might be, 'it descended to them, not through the medium of Jewish antiquities, but down the stream of an universal and uninterrupted tradition.' Yet how does this agree with his concluding observation on the comparison of the Mosaic with the Heathen cosmogonies, 'that the accurate resemblance between the Mosaical account of the creation, and the various cosmogonies of the Heathen world, sufficiently shews that they all originated from one common source?'

In the introduction to the antient Universal History, the reader may recollect that a comparison is instituted between the sacred and prophane cosmogonies, in order to point out the superiority of the former over any of the latter.

After having endeavoured to exemplify the coincidence of the Mosaical with prophane history, with the view of proving the credibility of the Mosaical dispensation, Mr. F. proceeds to ascertain its internal credibility; for which purpose, he adopts the four following rules:

'I. That the promulger of it was not self-deceived into a belief, that he was divinely commissioned; a deception, which could only originate, either from Enthusiasm, or from certain false appearances supposed to be miracles:

'II. That he was not an impostor; or, in other words, that he had no intention to deceive his followers:

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ark:—Cronus comes from קרן נוח Cron-Nuh, *the horned Noah*; and Janus is easily resolvable into Januach. Are such derivations satisfactory? More readers, we believe, will smile at than assent to them.

'III. That

'III. That authentic documents have been handed down to posterity from about the time, when such events took place, without any corruption or interpolation, except such various readings as are the natural and necessary consequence of frequent transcription; and which may, generally speaking, be corrected by a careful collation of the best and most ancient copies:

'IV. And that the moral precepts be such, as are worthy of the goodness and purity of God; tending to promote virtue, and to discountenance vice.'

Each of these rules is separately applied to Moses and his religion. In the application of the last, the objections to the moral tendency of the writings of Moses, drawn from the command to extirpate the Canaanites, and from the ceremonial part of the law, are considered. To the first objection, the following answer is subjoined, which we quote without yielding to it our assent:

'The mercy of God is not to be exerted exclusively of his justice; otherwise we charge the most High with being the author of evil, and open wide the flood-gates of licentiousness and antinomianism. When the wickedness of the Sodomites was arrived at its full height, they were suddenly swept away by the whirlwind of divine vengeance: but who shall dare to impeach the mercy of God, on this account? When the enormities of the Canaanites were so flagrant, that the land was ready to spue them out, it pleased the Almighty to punish their iniquity by the intervention of second causes; by the sword of Israel, rather than by the immediate operation of his power. The crimes of both nations resembled each other in many particulars *, and the punishment of both was utter destruction. Even this alteration of the manner was not without reason; for what is it, that the Lord doeth in vain? The Israelites, the chosen people of God, with whom alone a pure form of worship was preserved in the midst of a rebellious and perverse generation, were warned by this dreadful example to persevere in the paths of holiness and piety, lest they also should feel the effects of the divine displeasure. Accordingly we find in the sequel of their history, that whenever they lapsed into idolatry, a severe punishment never failed to be the consequence of it; witness the Babylonian captivity; witness also, for a great though different crime, their present dispersion. And who shall presume on this account to blaspheme God, and to represent him as a being delighting in cruelty and bloodshed? As well might we term the stroke of the law tyranny and oppression, as the extirpation of the Canaanites an act of barbarity. Shall man inflict punishment upon man for theft or murder; and shall not the Almighty be allowed to interfere in the works of his own creation?

'But why slay the children? They could have been guilty of no crime.

'I answer, Did not the children likewise perish in the destruction of Sodom? And whenever the life of a malefactor is taken away,

'* See Levit. xviii.'

are

are not his innocent children and relatives punished also, by partaking of the infamy of their parent or brother*? In this life, the bands of relationship and affinity are so interwoven, that even a single one cannot be violently torn away, without affecting those, which are in immediate contact: but, in the kingdom of heaven, it is probable†, that all this apparent injustice will be removed, and that those, who suffer guiltlessly here from the criminality of others, will receive a proportionable recompence in the world to come.'

An apology is offered for the distinction made by the law between unclean and clean beasts, on the ground that each of the former is emblematical of some vice and that each of the latter represents some virtue.

The connection between the Mosaical and Christian dispensations is next illustrated; and a particular view is taken of the subject, as it respects both types and prophecies. Mr. Faber asserts 'the Gospel of Christ to be the end both of the simple worship of the Patriarchs and of the gorgeous solemnities of the temple.' No old fashioned divine of the puritanical school could be more adroit in explaining what is thought to be the typical language of the O. T. than this lecturer, who regards it as having a close affinity with the prophetical hieroglyphics. Hence Adam, Melchizedek, Isaac, Ismael, Joseph, Aaron, David, and Solomon are all types of Christ. It is hinted concerning Melchizedek, that 'he was even more than a mere type: that he was a visible manifestation of the son of God.' He is said in our Bibles to be 'without father and without mother:' but the Greek word asserts only that he was 'without genealogy.' Isaac and Ismael are represented as types, on the authority of Gal. 4. 22. *et seq.* but the Apostle merely states there that the story of the bond-woman and of the free-woman *may be allegorized* (ταῦτα ἀλληγορούμενα)‡ Much use is made, in this part of the work, of

'* The consequences are still more serious, in case of an attainder for high-treason.'

'† I only venture to say *probable*, lest I should appear to be guilty of presumption; for in reality we are very much in the dark respecting this matter. The ultimate fate of Heathen nations is one of those hidden counsels of God, which he has not thought proper to reveal to us. Certain it is, that they who believe in the doctrine of original sin, cannot impeach the *justice* of God, even upon the supposition of his condemning Gentile infants; since all are by nature children of wrath, and, as our Church expresses it in her ninth article, "*deserve* God's wrath and damnation."

‡ When it is asserted that the Gospel, by these types, was preached to the antient church of Israel, the Almighty is represented as taking great pains to preach to mankind in a language which he was sure that they could not understand.

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the Epistle to the Hebrews: but, as this Epistle is continually quoted in difficult points, it ought to be remembered that it is one of Eusebius's γραφοι αντιλεγομενοι. When such comparisons as the following are drawn, disgust rather than conviction must be produced on the mind of the free-thinker:

'The same divine Personage, of whom manna was last the type, is here again introduced under the image of a rock, even the rock of our salvation. As soon as it was struck, and the waters flowed, the thirst of Israel was assuaged. When Christ was wounded for our transgressions, and bruised for our iniquities; when he was lifted up on the cross, and pierced with the spear; an inexhaustible fountain was then opened, to quench the thirst of our souls, and to wash away all our impurities.'

A chapter is employed on the opinions of the Jews; and our brethren at Rome will be glad to know that,

'According to R. Salomon Jarchi, the Talmuds and Maimonides, when the priest sprinkled the blood of the victim upon the consecrated cakes, and other hallowed utensils, he was always careful to do it in the form of a cross. The same symbol was used when the kings and the high-priests were anointed. And whenever they had occasion to move the victims, or to wave the branches of the palm-tree, the motion was always made so as to express the figure of a cross.'

Protestants, however, who care not whether the Jews waved their palm branches in the form of a cross, a triangle, or a circle, will unfortunately be little edified by this information.

The connection between the Old and the New dispensation is more unquestionably proved by prophecy than by the doctrine of types; and in this division of the subject, we follow Mr. F. with satisfaction. Here, however, he stands on ground which has been repeatedly occupied.

The author concludes with stating the imperfections of the Mosaical dispensation, and the necessity of that more perfect one, established in Christ, which purifies the heart and points to a world to come.

Through the whole of this discussion, Mr. Faber evinces a strong attachment to every point of reputed orthodoxy; and we cannot refrain from adding that he seems more solicitous to please those who already belong to the church, than to increase the number of Christian believers on general principles. We lament the common indiscretion of learned divines in this respect. If Faith be more valuable for being embarrassed with absurdities and childish fancies, we had better at once apply to the Holy Father at Rome to afford us his ghostly direction: but, if we exult in the name of *Protestants*, let us establish our right to that title by boldly *protesting* against all unscriptural

tural conceits, however ingeniously supported; and let us prefer the plain doctrines of the Gospel to all the wild and inexplicable formularies of human invention. Mo-y.

ART. VIII. *A Treatise on Painting*, by Leonardo da Vinci. Faithfully translated from the original Italian, and now first digested under proper Heads, by John Francis Rigaud, Esq. Academician of the Royal Academy of Painting at London, &c. Illustrated with twenty-three Copper-plates, and other Figures. To which is prefixed a new Life of the Author, drawn up from authentic Materials till now inaccessible, by John Sidney Hawkins, Esq. F.A.S. Royal 8vo. 13s. 6d. Demy Paper. 9s. 6d. Boards. J. Taylor. 1802.

NONE are so desirous of rendering justice to departed genius, as those whose souls are warmed by its sacred fire. As the artist advances in his enthusiastic career, he cherishes an increasing respect for his illustrious predecessors; and while he receives the laurels of fame from his cotemporaries, he weaves garlands for the busts of those whose works stimulated his exertions, aided his studies, and pointed out to him the road to celebrity. Mr. Rigaud, being a painter, and highly appreciating the merit of Leonardo da Vinci, felt that he should derive pleasure from exhibiting his well-known Treatise on Painting to the British public with superior advantage. He has, therefore, not only given a new translation, but has formed a better arrangement of the materials, and has added a new set of plates, engraven with more attention to correctness of drawing than any which are to be found in former editions. The diagrams are also now inserted in their proper places in the text, instead of being, as before, collected all together in two plates at the end.

The translation of this Treatise into english, which appeared first in 1721, and of which a new impression was published in 1796, is now out of print; and Mr. Rigaud informs us that he was induced to step forwards, and to undertake the office of re-translating it, because, on comparing the former versions (both French and English) with the original, he found that many passages might at once be more concisely and more faithfully rendered:

'His object, therefore, (he adds,) has been to attain these ends, and as rules and precepts like the present allow but little room for the decorations of style, he has been more solicitous for fidelity, perspicuity, and precision, than for smooth sentences, and well-turned periods.

'Nor was this the only advantage which it was found the present opportunity would afford; for the original work consisting in fact of a number of entries made at different times, without any regard to their

their subjects, or attention to method, might rather in that state be considered as a chaos of intelligence, than a well-digested treatise. It has now, therefore, for the first time, been attempted to place each chapter under the proper head or branch of the art to which it belongs; and by so doing, to bring together those which (though related and nearly connected in substance) stood, according to the original arrangement, at such a distance from each other as to make it troublesome to find them even by the assistance of an index; and difficult, when found, to compare them together.'

Notes are also subjoined to the text, in order to remove obscurities; and by references from one part to another, the work is not only shewn to be a much more complete system than those who were best acquainted with it imagined, but is made more useful than it otherwise might be.

The publication does credit to the translator and editor, by whom no pains nor expence seem to have been spared in preparing it for the press.

Mr. Rigaud's friend, Mr. Hawkins, has considerably augmented the value of this impression by his new life of Leonardo da Vinci; which is not a mere repetition from former biographers, nor a compilation from vague reports, but is drawn from memoranda furnished by the manuscript collections of Leonardo himself, which have lately passed from Italy into France, and are now in the library of the National Institute. According to this sketch, it appears that Leonardo was the son of a notary of Vinci, a village situated in the valley of Arno, below Florence; that he was born in the year 1452, and that he died near Amboise in France, on the 2d of May 1519. In giving an account of Mr. Chamberlaine's *Imitations of Original Designs* by Leonardo da Vinci (see M. R. Vol. xxv. p. 233. N. S.) we stated the common report that this celebrated painter expired in the arms of Francis I. at Fontainebleau: but Venturi, who printed at Paris in 1797 a work intitled "*Essai sur les Ouvrages physico-mathematiques de Leonardo da Vinci*," induces us to question this fact, and his present biographer has perhaps discovered the real truth:

'The King, during the continuance of his last illness, frequently honoured him with visits; and it has been said, that in one of these Leonardo exerting himself beyond his strength, to shew his sense of this prince's condescension, was seized with a fainting fit, and that the King stooping forward to support him, Leonardo expired in his arms, on the 2d of May 1519. Venturi has taken some pains to disprove this fact, by shewing, that though in the interval between the years 1516 and 1519, the French court passed eleven months at different times at Amboise; yet on the 1st of May 1519, it was certainly not here, but at St. Germains. History, however, when incorrect, is more frequently a mixture of true and false, than a total

fabrication of falsehood; and it is therefore not impossible, or improbable, that the King might shew such an act of kindness in some of his visits when he was resident at Amboise, and that Leonardo might recover from that fit, and not die till some time after; at which latter time the Court and the King might be absent at St. Germains. This is surely a more rational supposition than to imagine such a fact could have been invented without any foundation for it whatever.'

Vasari has related the following anecdote of Leonardo's early genius and application:

'One of Pietro's (father of Leonardo) neighbours meeting him one day at Florence, told him he had been making a shield, and would be glad of his assistance to get it painted; Pietro undertook this office, and applied to his son to make good the promise. When the shield was brought to Leonardo, he found it so ill made, that he was obliged to get a turner to smooth it; and when that was done, he began to consider with what subject he should paint it. For this purpose he got together, in his apartment, a collection of live animals, such as lizards, crickets, serpents, silk-worms, locusts, bats, and other creatures of that kind, from the multitude of which, variously adapted to each other, he formed an horrible and terrific animal, emitting fire and poison from his jaws, flames from his eyes, and smoke from his nostrils; and with so great earnestness did Leonardo apply to this, that though in his apartment the stench of the animals that from time to time died there, was so strong as to be scarcely tolerable, he, through his love to the art, entirely disregarded it. The work being finished, Leonardo told his father he might now see it; and the father one morning coming to his apartment for that purpose, Leonardo, before he admitted him, placed the shield so as to receive from the window its full and proper light, and then opened the door. Not knowing what he was to expect, and little imagining that what he saw was not the creatures themselves, but a mere painted representation of them, the father, on entering and beholding the shield, was at first staggered and shocked; which the son perceiving, told him he might now send the shield to his friend, as, from the effect which the sight of it had then produced, he found he had attained the object at which he aimed. Pietro, however, had too much sagacity not to see that this was by much too great a curiosity for a mere countryman, who would never be sensible of its value; he therefore privately bought for his friend an ordinary shield, rudely painted with the device of an heart with an arrow through it, and sold this for an hundred ducats to some merchants at Florence, by whom it was again sold for three hundred to the Duke of Milan.'

To this well-written Life is subjoined a Catalogue of the Works of Leonardo, under the heads of Architecture, Models of Sculpture, Drawings, and Paintings.

It is not necessary for us to give any opinion respecting the value of the original Treatise; nor would any extract be required, but for the purpose of displaying Mr. Rigaud's abilities

lities as a translator. On this account we shall venture on one quotation; and, in order to gratify at the same time the *amiable* sensibilities of those who love war, we shall lay before them Leonardo's recipe

'*How to compose a Battle.*

'FIRST, let the air exhibit a confused mixture of smoke, arising from the discharge of artillery and musquetry, and the dust raised by the horses of the combatants; and observe, that dust being of an earthy nature, is heavy; but yet, by reason of its minute particles, it is easily impelled upwards, and mixes with the air; nevertheless, it naturally falls downwards again, the most subtle parts of it alone gaining any considerable degree of elevation, and at its utmost height it is so thin and transparent, as to appear nearly of the colour of the air. The smoke, thus mixing with the dusty air, forms a kind of dark cloud, at the top of which it is distinguished from the dust by a blueish cast, the dust retaining more of its natural colour. On that part from which the light proceeds, this mixture of air, smoke, and dust, will appear much brighter than on the opposite side. The more the combatants are involved in this turbulent mist, the less distinctly they will be seen, and the more confused will they be in their lights and shades. Let the faces of the musketeers, their bodies, and every object near them, be tinged with a reddish hue, even the air or cloud of dust; in short, all that surrounds them. This red tinge you will diminish, in proportion to their distance from the primary cause. The groups of figures, which appear at a distance between the spectator and the light, will form a dark mass upon a light ground; and their legs will be more undetermined and lost as they approach nearer to the ground; because there the dust is heavier and thicker.

'If you mean to represent some straggling horses, running out of the main body, introduce also some small clouds of dust, as far distant from each other as the leap of the horse, and these little clouds will become fainter, more scanty, and diffused, in proportion to their distance from the horse. That nearest to his feet will consequently be the most determined, smallest, and the thickest of all.

'Let the air be full of arrows, in all directions; some ascending, some falling down, and some darting straight forwards. The bullets of the musketry, though not seen, will be marked in their course by a train of smoke, which breaks through the general confusion. The figures in the fore-ground should have their hair covered with dust, as also their eye-brows, and all parts liable to receive it.

'The victorious party will be running forwards, their hair and other light parts flying in the wind, their eye-brows lowered, and the motion of every member properly contrasted; for instance, in moving the right foot forwards, the left arm must be brought forwards also. If you make any of them fallen down, mark the trace of his fall on the slippery gore-stained dust; and where the ground is less impregnated with blood, let the print of men's feet and of horses, that have passed that way, be marked. Let there be some horses dragging the bodies of their riders, and leaving behind them a furrow, made by the body thus trailed along.

'The

'The countenances of the vanquished will appear pale and dejected. Their eye-brows raised, and much wrinkled about the forehead and cheeks. The tip of their noses somewhat divided from the nostrils by arched wrinkles terminating at the corner of the eyes, those wrinkles being occasioned by the opening and raising of the nostrils; the upper lips turned up, discovering the teeth. Their mouths wide open, and expressive of violent lamentation. One may be seen fallen wounded on the ground, endeavouring with one hand to support his body, and covering his eyes with the other, the palm of which is turned towards the enemy. Others running away, and with open mouths seeming to cry aloud. Between the legs of the combatants let the ground be strewed with all sorts of arms; as broken shields, spears, swords, and the like. Many dead bodies should be introduced, some entirely covered with dust, others in part only; let the blood, which seems to issue immediately from the wound, appear of its natural colour, and running in a winding course, till, mixing with the dust, it forms a reddish kind of mud. Some should be in the agonies of death; their teeth shut, their eyes wildly staring, their fists clenched, and their legs in a distorted position. Some may appear disarmed, and beaten down by the enemy, still fighting with their fists and teeth, and endeavouring to take a passionate, though unavailing revenge. There may be also a straggling horse without a rider, running in wild disorder; his mane flying in the wind, beating down with his feet all before him, and doing a deal of damage. A wounded soldier may also be seen falling to the ground, and attempting to cover himself with his shield, while an enemy bending over him endeavours to give him the finishing stroke. Several dead bodies should be heaped together under a dead horse. Some of the conquerors, as having ceased fighting, may be wiping their faces from the dirt, collected on them by the mixture of dust with the water from their eyes.

'The *corps de reserve* will be seen advancing gaily, but cautiously, their eye-brows directed forwards, shading their eyes with their hands to observe the motions of the enemy, amidst clouds of dust and smoke, and seeming attentive to the orders of their chief. You may also make their commander holding up his staff, pushing forwards, and pointing towards the place where they are wanted. A river may likewise be introduced, with horses fording it, dashing the water about between their legs, and in the air, covering all the adjacent ground with water and foam. Not a spot is to be left without some marks of blood and carnage.'

The copper-plates are neatly executed; and a good portrait of Leonardo da Vinci, from a picture in the Florentine Museum, is prefixed as a Frontispiece.

Mo-y.

ART. IX. *Philosophical Transactions of the Royal Society of London, for the Year 1802. Part I.*

[*Article concluded from p.* 48.]

MEDICAL *and* ANATOMICAL PAPERS.

THE Croonian Lecture. On the Power of the Eye to adjust itself to different Distances, when deprived of the Crystalline Lens. By Everard Home, Esq. F.R.S.—The design of this paper is to shew that the adjustment of the eye, to see objects at different distances, does not depend on any internal changes in the crystalline lens. In the year 1794 an opportunity was offered in the case of Benjamin Clerk, from one of whose eyes the lens had been removed, of determining (seemingly in a satisfactory manner) that this eye retained a power of adjustment; and in the year 1798 a case occurred of a man from whom a cataract of each eye had been extracted, and who afterward saw so distinctly as to admit of ascertaining, without the aid of glasses, what were the ranges of the eye's adjustment.

Conclusive as these experiments were believed to have been, Dr. Young called them in question; alleging, from other experiments, that the adjustment of the eye to different distances depends on the crystalline lens; and that the phænomenon in question arose from the smallness of aperture, not from any power of adjustment in the eye. Accordingly, Dr. Young constructed an optometer to be applied to presbyopic eyes; when the eye, by looking along a line through a small convex lens, before which is placed a card with two narrow slits in it, near enough to each other to be within the limits of the pupil, will see the line as two lines, crossing each other at the point of perfect vision; and every eye, that has the power of adjustment, will make the lines cross in different places, when adjusted to different distances. Finding that, with eyes deprived of the crystalline lens, the crossing of the lines was seen only at one point, Dr. Young concluded that the power of adjustment was lost.

Mr. Home repeated the experiments with Dr. Young's optometer. In his own case, he found that the lines did not cross in two different situations; and several of his friends, on trying the experiment, were equally unable to make the lines cross any where except at one point. In people under 30 years of age, however, the place of intersection could be varied: but, on improving the instrument, and practising with it, older persons and Mr. H. himself made the lines cross at two different points, at several inches distance from each other. Henry Miles, from whose eyes the lens had been extracted,

tracted, and who could see without the aid of glasses, next used this instrument; and he made the lines intersect at $8\frac{3}{10}$ inches, the nearest distance, and at $13\frac{1}{10}$, the farthest. From this and many other experiments, it appeared that this man's eye was not deprived of the power of adjustment.

A Description of the Anatomy of the Ornithorhynchus Paradoxus. By Everard Home, Esq. F.R.S.—Two specimens, one a male and the other a female, preserved in spirit of wine, furnished the opportunity for the anatomical investigation here recorded. Some facts belonging to the natural history of this new animal were communicated by Governor Hunter, who has seen them alive in New South Wales: from whom we learn that it is an inhabitant of fresh water lakes; that, like the turtle, it only emerges from the water occasionally to breathe, and does not swim on the surface; and that it is supposed to feed in the muddy places surrounding the lakes, but on what substance is unknown.—The figure of the animal is now commonly understood. There is no fat between the skin and the muscles; and no organs of generation could be externally discovered nor any nipples. A minutely accurate description is given of the bill; and a peculiarity in the structure of quadrupeds is observable in this animal, which has two small teeth on the tongue. It has four webbed feet.

Mr. Home then enters into a more complete explanation of the internal parts of the Ornithorhynchus. The heart is double, *i. e.* has two auricles and two ventricles, with the *foramen ovale* closed, and no communication between the ventricles; and it may be said to be above the lungs. The small intestines are four feet four inches long. The colon and rectum are one foot four inches long. The fifth pair of nerves is uncommonly large, and supplies the bill; which probably possesses great sensibility, and is capable of nice discrimination in its feeling.—Various peculiarities in the internal structure of the organs of generation, male and female, are also related; and Mr. Home concludes that there is every reason for believing that this animal is *ovi-viviparous* * in its mode of generation.

Three excellent plates accompany the paper, representing the structure of many of the most important parts of this new animal.

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* Whether the author has introduced the word *ovi-viviparous* from his own judgment, or that of others, we know not; but we are inclined to protest against the innovation, because we do not see that any new import is conveyed by this term; and therefore *oviparous*, which has the recommendation of brevity, is preferable.

Although we are indebted to the author for the present memoir, it rather excites than gratifies our curiosity. We do not feel convinced of either the accuracy or the completeness of the anatomical details, on account of the disfiguration and even obliteration of many of the parts by the action of the spirit of wine, and by spontaneous compositions and decompositions. A greater number of specimens, also, will be requisite to attain perfect exactness.

Pear.n

Philosophical *and* Mathematical Papers.

The Bakerian Lecture. On the Theory of Light and Colours. By Thomas Young, M.D. F.R.S. &c.—This paper is written to establish the undulatory system of light. On such a subject, decisive proofs are not to be procured; and philosophers, in their most successful enterprizes, can only select similar phænomena, arrange them under the same class, and shew that they can be conceived to proceed from the action, or existence, of the same principle. In the present instance, the phænomena of light and colours are to be explained; and the principle of action, by which light is supposed to be impelled and regulated, is undulation.—The undertaking is difficult, for our immortal Newton was not completely satisfied with what he had thought and written on the subject.

Dr. Young is of opinion that not only the few phænomena which admit of explanation on the system in which light is supposed to consist of corpuscules, and to be impelled as a projectile, are explicable by the undulatory theory, but that many others, long known though never understood, become perfectly intelligible on that hypothesis. He was induced to examine whether it be not competent to this effect, by observing the phænomena of thin plates:

'These (says Dr. Y.) are indeed so singular, that their general complexion is not without great difficulty reconcileable to any theory, however complicated, that has hitherto been applied to them; and some of the principal circumstances have never been explained by the most gratuitous assumptions; but it will appear, that the minutest particulars of these phenomena, are not only perfectly consistent with the theory which will now be detailed, but that they are all the necessary consequences of that theory, without any auxiliary suppositions; and this by inferences so simple, that they become particular corollaries, which scarcely require a distinct enumeration.'

A considerable portion of the present memoir is occupied with passages from the writings of Newton, in order to prove that he originally suggested the undulatory system of light. This point, we think, is made out: but we do not consider the author as equally successful in answering the objections started

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by Newton himself against the doctrine. We have already remarked, that the subject is difficult; and therefore, though Dr. Young has bestowed on it much attention, and though we have read his observations with care, it is not surprizing if we do not find ourselves converted to the truth of his theory; nor if against particular parts of it, we should in a minute examination enter our protest. Instances also occur of gratuitous assumptions, of hypotheses too extensive, and of conclusions not strictly logical; but, as the memoir itself may soon be read, the curious and philosophic will do well to peruse it, and judge for themselves.

On the Independence of the Analytical and Geometrical Methods of Investigation; and on the Advantages to be derived from their Separation. By Robert Woodhouse, A. M. Fellow of Caius College, Cambridge.—In a former paper *, Mr. W. endeavoured to shew that imaginary quantities (as they are called) formed a part of the symbolical language of Algebra, and that the operations performed with them were strict and logical. He likewise attempted to overthrow the notion, that the justness of the above-mentioned operations rested on an analogy between certain curves; such an analogy being in his opinion altogether fictitious and imaginary, since the curves themselves were the mere creatures of definition and convention, and their properties simply results of calculation.

With somewhat of a similar spirit, the present memoir is composed: in which the author affirms that certain expressions, demonstrations, &c. in geometrical language, and from geometrical principles introduced into Analytical Investigation, are not essentially necessary; that the language of Analysis is fully competent to institute and to conduct its own processes; and that, when it borrows the terms of Geometry, it endangers the accuracy and precision of its own reasonings. To support this opinion by instances, Mr. W. first takes certain expressions, as $\frac{\dot{x}}{1+x}$, $\frac{\dot{x}}{(1-x^2)^{\frac{1}{2}}}$. The fluent of the former is generally assigned by means of the hyperbola: but then, according to this author, a mode of expression is merely borrowed; since, in order to find what $\int \frac{\dot{x}}{1+x}$ really is, the form is expanded into a series, and the integral of each term taken. This mode of computing, however, does not require the existence of an hyperbola; and consequently, its origin and value are independent of such a curve.

* See Rev. N. S. vol. xxxvii. p. 85.

Again,

$\int x \cdot \{1-x^2\}^{-\frac{1}{2}}$ is said to equal the arc of the circle rads. 1, sin. x; but nothing is gained by this; since, in order to find the arc of a circle, $x \cdot (1-x^2)^{-\frac{1}{2}}$ is expanded, and the integrals of the several parts taken and added together. To shew (if it is necessary to add any thing more on so clear a point) that $\int x \cdot \{1-x^2\}^{-\frac{1}{2}} =$ arc circle, is merely a mode of expression borrowed from geometry; suppose the investigation of the properties of motion to have been prior to investigation of the properties of extension, for that the science of geometry was first invented is properly an accidental circumstance, then, such an expression as $\int x \cdot \{1-x^2\}^{-\frac{1}{2}}$ might have occurred, and its value must have been exhibited as it *really* is now, that is, by expanding it, and integrating the several terms.'

The connection, then, between the integrals of expressions, as $\frac{x}{1+x}$, $\frac{x}{\sqrt{1-x^2}}$ &c. and the areas of hyberbolas and arcs of circles, is (according to Mr. W.) altogether arbitrary and accidental; and he shews that the integrals of the above expressions are, analytically, to be thus expressed:

$$\int \frac{x}{1+x} = z \text{ when } 1+x = e^z$$

$$\int \frac{x}{\sqrt{1-x^2}} = z \text{ when } x = \frac{e^{z\sqrt{-1}} - e^{-z\sqrt{-1}}}{2\sqrt{-1}}$$

e being such, that $(e-1)-\frac{1}{2}(e-1)^2+\frac{1}{3}(e-1)^3-\&c.=1$

In a similar manner, the integrals of several other expressions are given.

By means of integrating $\int \frac{x}{\sqrt{1-x^2}}$ according to the above manner, the expressions for the sines and cosines in series, ascending by the powers of the arc, are very simply and easily obtained.

In order farther to establish and illustrate his opinion, the author gives the analytical solution of certain theorems relative to sines, cosines, &c. the analytical expression for the roots of the cubic in the irreducible case, and the analytical resolution of $x^n \mp a^n$, into its quadratic factors; on which occasion he says:

'Since the above resolution of $x^n \mp a^n$ into its quadratic factors would, it appears to me, be strictly true, if such a curve as the circle had never been invented, nor its properties investigated, it is erroneous to suppose that the theorem of Cotes is essentially necessary for the integration of certain differential forms. That analytical

science was advanced by the discovery of this theorem, is indeed true; but the circle and its lines were no farther useful or [nor] necessary, than as they afforded a mode of expressing, in geometrical language, an analytical truth. What is analytically expressed, may be analytically combined and resolved; and, if COTES, by the properties of figures, has expressed his discovery, it is because the mathematicians of the time in which he lived, were more skilful and dexterous with the geometrical method than with the analytical.'

In the latter part of his paper, the author brings under one point of view the analytical and geometrical methods, and compares them on the grounds of perspicuity, accuracy, and easy and extensive application. As, however, Mr. W. seems already to have compressed his arguments, and as the subject will not interest the generality of readers, we shall not attempt an abstract of this reasoning, but refer to the paper itself, and close our account of it with recapitulating its object and contents in the words of the writer:

'The principal object of the present paper is to shew, that the analytical calculus needs no aid from geometry, and ought to reject it, relying entirely on its own proper resources. By this means, it would gain perspicuity, precision, and conciseness; advantages not to be lightly estimated, by any one who has a regard to certainty and demonstration, or considers the bulk to which scientific treatises have of late years swelled.

'In order to prove and illustrate the opinion I wished to establish, I directed my search to those cases which have been always thought to require the aid of the geometrical method. By a purely analytical process, I have traced the origin and derivation of certain fluxionary expressions, usually referred to logarithms and circular arcs. I have given demonstrations of the series for the sine of an arc in terms of the arc; of the analytical formula for the root of a cubic equation in the irreducible case; of the resolution of $x^n \mp a^n$ into quadratic factors; of the series for the chord, &c. of a multiple arc in terms of the simple arc, &c. which demonstrations, with as much confidence as I dare assume, knowing how fallaciously we judge of our own performances, I affirm to be strict and direct; established without artifices, and without foreign aid drawn from geometrical theorems and the properties of curves. In some parts of this paper, the subjects, for their importance, may be thought to be too slightly discussed; the fear of appearing prolix, has perhaps driven me into brevity and obscurity. In other parts, what I have advanced may be remote from common apprehension, or contrary to received opinion: but here I make no apology; for, what I have written, has been written only after long meditation, and from no love of singularity. "If I cannot add to truth," I do not desire distinction from "the heresies of paradox."

This part of the volume concludes with the usual meteorological journal. Part II. has been announced, and we hope shortly to report its contents.

R. Wood. c

See p. 504.

ART. X. *The Institutions of the Practice of Medicine*; delivered in a course of Lectures. By Jo. Baptist Burserius, de Kanifeld; translated from the Latin, by William Cullen Brown. In 5 Vols. Vol. II. 8vo. pp. 519. 8s. Boards. Cadell jun. and Davies. 1801.

THE commencement of this extensive work was announced in our 36th vol. N.S. p. 354. In the present volume, the author resumes the consideration of febrile diseases, and has taken great pains to collect and arrange the various divisions of remittent and compound continued fevers, which are to be found among systematic writers. The treatment recommended by him has few peculiarities; and here, as well as in the other parts, his work seems rather to be collected from the writings of others, than to be the result of his own experience. The divisions which he adopts are too numerous to be practically useful; and his diagnostics, particularly when taken from the degrees of diseases alone, are in general too nice, and sometimes unfounded.

In the chapter on puerperal fever, the author enters into a very extensive pathological view of the various opinions on the nature of this disease. After having attempted, at considerable length, to shew the fallacy of most of them, he concludes with Riverius, in supposing that there are a great number of causes from which this disease may originate; and that different species of it will be produced, according to the variety and noxious power of those causes, and according to the situation of the parts affected. Hence it is evident that he does not confine himself to the disease as accurately described by our English physicians, Hulme, Leake, and White, but erroneously considers as puerperal fever, every species of febrile affection to which child-bed women are liable.

M. Burserius commences the consideration of exanthematic febrile diseases, with some judicious observations on the circumstances of phænomena or prognosis common to all of them, and then proceeds to the particular discussion of Erysipelas; which he considers as 'a phlogosis, caused by some thin warm acrid humour, very like that called by the ancients the bilious part of the blood, generated by some means internally, affecting first the nervous system, and next the heart and arteries, in consequence of the febrile motion gradually separating from the other fluids, and forced out into part of the skin, primarily fixed there, irritating and inflaming, particularly the part where it lurks'.—He divides it into three species, the idiopathic, accidental, and symptomatic, and mentions some other divisions which he considers as of less importance. In the accidental, we presume, he includes the Erythrema of Nosologists; though it

would

would have been better (with Cullen and Sauvages,) to have considered it as a distinct genus. The practical observations are good: but the ignis Sacer, Zoster, or Zona, which is generally deemed a species of Erysipelas, is regarded by M. Buserius as a separate complaint, differing in its causes and phænomena, but requiring nearly the same treatment.

Scarlet fever is divided into the benign and malignant: but in neither does the author describe the occurrence of ulcerations in the throat, which constitute the *Scarlatina Anginosa*,—that form of the complaint in which it most frequently presents itself. He mentions, indeed, from authors, several peculiar forms of *Scarlatina Maligna*, in which 'inflammatory angina, which sometimes terminated in gangrene and sphacelus,' was observed: but he seems to consider these as rare deviations from the usual form of the disease. His treatment is judicious: but the ideas which he entertains of the inflammatory nature of the angina, in those cases in which it does occur, leads him to recommend bleeding too freely in the commencement of the complaint. The author does not mention the employment of early and repeated vomiting; nor does he seem to be acquainted with the treatise of Dr. Withering on this subject, which so well deserves attention.

Three short chapters are devoted to the *Urticaria*, *Essera*, and *Pemphigus*; after which the author enters on the last subject of the present volume, the consideration of measles. This complaint, like the scarlet fever, he divides into the benign and malignant; and he gives a full and accurate account of its phænomena, with the mode of cure most generally adopted. He has no doubt of its having occurred more than once: but we must disagree with him on the admissibility of a part of the evidence on this point; where the authors considered the resemblance between the scarlet eruption and measles as so great, that they concluded that these diseases differed only in degree.

In his account of the malignant measles, M. Burserius follows principally the history of the species of this complaint described by Sydenham as having prevailed in London in the year 1674; and in his plan of cure he makes a judicious selection from the practical observations of Sydenham, Morton, Hoffman, and Watson. The volume is concluded by a few observations on the occurrence of measles without eruption, and on inoculation of measles as recommended some years ago by Dr. Home of Edinburgh.

Through the whole of this volume, the author preserves a steady devotion to the humoral pathology, on which he considers the various symptoms of the diseases hitherto noticed by

him

him as being satisfactorily explained. Of the application of his principles, our readers may judge from the observations on Erysipelas which we have quoted above.

In the translation, we remark a considerable number of Scotticisms; such as *free of*, *notwithstanding of*, *situate*, *proven*, &c. There are also many typographical faults, not noticed in the table of errata.

Yell.

Art. XI. *Ægyptiaca:* or Observations on certain Antiquities of Egypt. In two Parts. Part I. The History of Pompey's Pillar elucidated. Part II. Abdollatif's Account of the Antiquities of Egypt, written in Arabic, A. D. 1203. Translated into English, and illustrated with Notes. By J. White, D.D. Professor of Arabic in the University of Oxford, &c. Part I. 4to. pp. 240. 1l. 1l. Boards. Cadell jun. and Davies. 1801.

It is always with us a source of regret, when circumstances concur to protract our account of works of merit and importance, for a considerable period after their publication; and in the instance of the volume before us, the nature of the case makes us particularly lament the delay. When we reviewed Professor White's Edit. of Abdollatiph's History of Egypt, in our 37th vol. N. S. we incidentally mentioned his *Ægyptiaca*, and stated that we had then perused this performance; and truly sorry are we to be thus late in offering our farther remarks on it to the world. Physiologists have remarked that a gentle stimulus will not act, if applied immediately after a strong one; yet now, when all the stupendous monuments of Upper and Lower Egypt have been so recently presented to the public view, we are to call the attention of our readers to observations on the solitary pillar of Pompey. We must beg them to remember, however, that this *order of things* is to be attributed to *us*, and not to Dr. White; and we must assure them that the Doctor has employed so much skill in the management of his materials, and has so concentrated all the rays of light afforded by antient and modern writers on this subject, that, if he has failed to elucidate the history of the magnificent column of Alexandria, they may despair of ever obtaining any satisfactory knowlege concerning it. Let us, then, with pleasure and with thankfulness, attend on so well informed and so persevering a guide, in this dubious path of history.

We are disposed to think, with the Professor, that this Pillar was not originally an isolated structure, but an appendage to some stupendous edifice which is now entirely destroyed. Its present appearance on a naked eminence, without the walls

 of

of Alexandria, has served to excite the false taste of raising solitary columns; which are always unmeaning and unsatisfactory,, and, when of small dimensions, are disgusting. A pillar like that which is the subject of this inquiry, *ninety-two feet in height* from the ground, the shaft of which is one vast piece of red granite, *sixty-six feet one inch* long and *nine feet one inch* in diameter, must in any situation be a grand and striking object: but the little imitations of it, which often occur, serve only to provoke ridicule at the vanity and defective judgment of those who erect them.

The learned Professor's first object is to ascertain the time of the formation of this celebrated column, and the name of its founder. Conceiving, however, that erroneous opinions on these heads have prevailed, with the sanction of respectable authorities, he considers himself as under the necessity of giving his reasons for rejecting them all before he attempts to establish any hypothesis of his own. Though the pillar bears the name of *Pompey*, it is generally admitted that this appellation is the effect of mere vulgar error, and therefore Dr. White does not waste his time in seriously labouring to refute it. The conjectures which he particularly examines are those of our countryman Wortley Montagu, Brotier, and Michaelis; the first of whom attributes the column to Vespasian, the second to Ptolemy Euergetes, and the third to Severus. The sentiments of the two former gentlemen are more briefly dismissed than those of Michaelis; who, in his translation of Abulfeda's short account of Alexandria, has rendered عمود السواري (*Amûd Issawâri*) the name given to the column by this Arabian writer, "the Pillar of Severus." Dr. White, however, (as we noticed in our account of his edition of Abdollatiph, see M. R. vol. 37, p. 247. N. S.*) maintains that the expression *Amûd Issawâri*, by which the Alexandrian Pillar was distinguished in the middle ages, has no other signification than "*The Column of the Pillars;*" and he adduces ample evidence to prove his assertion. The first part of the appendix contains a critical examination of the words in the Arabic text of Abulfeda, which Michaelis has translated *Columnam Severi*. He observes that عمود السواري *Amûd Issawâri* is the same as *Amûd il Sawâri*, the *L* of the article *il* being, by a well known rule of Grammar, changed into *S*, and coalescing with the word *Sawâri*. *Amûd*, as is allowed by all, signifies a

* The reader will excuse the necessary repetition, in this place, of the opinion of Dr. White which we before stated.

COLUMN;

COLUMN; *Is* stands for *Il*, the genitive case of the article *Al*; and *Sawâri* is the word of which the meaning is to be sought. 'Now, (continues Dr. W.) *Sawâri* cannot be the Arabic word for *Severus*, because no Arabic writer ever expresses the Latin name *Severus* in this manner; and it is particularly in point to observe, that Abulfeda himself in his great historical work writes it سيوارس *Sewâros*; and that the Arabic writers constantly employ the final س or *S*, in expressing those Latin names which terminate in *Us*.' Hence it follows that 'Sawâri is no proper name, but an appellative; and the different meanings of this word in Arabic, as properly given by Golius, are four: ساريۃ *Sâriyat*, plur. سواري *Sawâri*, (1) Columna. (2) Trabs. (3) Navis. (4) Nubes noctu oborta.' Thus it appears that the name given by the Arabic writers to the Alexandrian Column was *the Column of the Pillars*; on account, as Dr. W. conjectures, 'of its then proudly towering over a numerous assemblage of pillars of inferior magnitude and splendour.' May not the Arabic appellation merely signify 'the pillar of pillars,' or the pillar κατ' ἐξοχην?

However this may be, the error of Michaelis is detected and the mistaken version of the passage of Abulfeda is proved to afford no more satisfactory information with respect to the history of the Column, than the suspected medal of Vespasian supposed to have been found by Wortley Montagu, or the illegible Inscription mentioned by Brotier.

The appellative, "*the Column of the Pillars*," suggests an idea to Professor White, on which he frames his own hypothesis. He maintains, with much learning, that this column was an appendage to some immense temple, and that this temple could be no other than that of the Serapeum, or temple of Serapis, the Egyptian Pluto. Gradually to prepare his readers for the adoption of this opinion, or at least to render it probable, he digresses into an elaborate history of the introduction of the image of Serapis into Egypt from Sinope on the coast of the Euxine Sea, by the first Ptolemy, and of the magnificent temple which was erected in the suburb [Rhacotis] for its reception; and he offers good reasons to prove that this temple must have been near to the scite of the Pillar. After having adduced the evidence in support of his hypothesis, he observes that,

'The magnitude of this Column is such, that if it had originally stood unconnected with other buildings, it would never surely have escaped the notice of ancient historians: whereas if it constituted

any part of a structure, like the Serapeum, it might well be included in the general mention of an edifice so magnificent and stupendous. We have already shewn, that it must have stood, at least, in the vicinity of that temple; and we are supported by the opinion of one of the most judicious modern travellers, when we suppose, that with some building or other it was originally connected. Moreover its shaft is of the same kind of stone with those large pillars, the remains of which Pococke saw lying scattered near it: and the express testimony of Arabic writers in a matter where they are certainly competent witnesses, is, that it stood at the northern angle of a great building of uncertain antiquity, and that four hundred of these pillars were standing around it, with which it was so connected, that from them it received its popular appellation of *Amûd Issawâri*, or, "The Column of the Pillars." They add, that HERE was the Library which Amru destroyed by the command of the Khalif Omar. That Library, it has been already proved, was a part of the ancient Serapeum; and therefore we conclude, upon the positive testimony of history, that the Column stood within its precincts.

'But if we should suppose for a moment that the Column was unconnected with the Serapeum, and that it was placed in its present situation after the conquest of Egypt by the Romans, our hypothesis will be incumbered with great and manifest improbabilities. For the work was evidently far beyond the reach of private exertions, and the Emperors were little inclined to enrich a provincial city with so unparalleled an ornament. On the contrary, they are well known, from the time when they first obtained a quiet possession of the country, to have frequently despoiled it of its treasures of this very kind. Thus Egypt frequently witnessed the exportation of her stately Obelisks. This plunder, of which Augustus first set the example, was continued by his successors to the age of Constantine: nor is there one among them, whose history or character affords the slightest pretensions for assigning to him the origin of this Column.

'We are told by those who have lately taken its dimensions, and who in modern ages have had the best opportunity and means of examination, that its principal member, the shaft, appears to be of Grecian architecture. If then we exclude the Roman Emperors, surely this internal evidence will justify our conclusion, that the Æra of the Column is to be found in some point of the Ptolemæan dynasty; for, till after the conquest of Alexander, the arts of Greece were not introduced into Egypt. If we consider the second Monarch of this race, his history, his disposition, his ability; the connection of the Column with a building confessedly founded by him, and the sameness of the character and materials; if we take each of these circumstances distinctly, and weigh their accumulated force, there will be little occasion to hesitate at restoring the honour of this magnificent monument to Ptolemy Philadelphus; an honour indeed, which cannot justly be contested with him by any character in Greek or Roman history, either in remote or later ages.'

Dr. W. laments that the mission of the National Institute to Egypt has afforded him no assistance in this investigation, and

that

that, excepting a description of the Pillar with a detail of its dimensions, nothing has either been performed or even attempted. Indeed the Doctor is by no means partial to the accounts of French travellers. He speaks of M. Sonnini as a writer whose 'authority he should assuredly never produce in opposition to evidence of approved respectability:' but he thinks it fair to bring Sonnini's testimony against another French writer, M. Savary; who, says Dr. White, has been accused by Sonnini of having published two volumes of travels in Upper Egypt *without ever having set foot in the country.* If this be true, however, it does not apply to Savary's preceding work, relative to *Lower* Egypt.

It may be considered as a strong objection to Dr. White's hypothesis, that the pillar stands on an eminence; and it would have been of importance to him to have had it ascertained whether this eminence is natural or artificial ground: but he endeavours to obviate this difficulty by an appeal to Strabo, Macrobius, and Clemens Alexandrinus, whose accounts of the situation of the Serapeum are examined; and it is conceived that the temple of Serapis was chiefly built on *an artificial height, joined to the natural eminence on which the Pillar stands, and raised precisely to the same level.*—It is added:

'Ruffinus informs us, that the ascent to the platform of the Temple was by a flight of at least a hundred steps. And the height of the hill, on which Pompey's Pillar stands, is stated by Abdollatif to be twenty-three cubits and a half; and by Maillet to be about twenty-five or thirty yards. Now, I think, these measurements approximate so nearly to those of the Roman writer, as fully to justify my hypothesis. Hence also we are enabled to reconcile the apparently different accounts of Ruffinus and Sozomen; of whom, the one says, that the Temple was built on an artificial eminence; and the other seems to represent it as erected on a natural hill. The fact most probably was, that the *artificial* height was so well connected with the *natural*, as not to be distinguishable by vulgar spectators.'

We have undoubted evidence that it was the practice of the Egyptians to erect obelisks in the front of their temples; and could it be also proved that the Greeks raised magnificent columns before *their* sacred edifices, the argument of the Professor would be greatly strengthened: but this fact is not demonstrated. In our former mention of this work, however, (already cited,) we have intimated our general concurrence in the author's opinion; and even those who still doubt must acknowlege that he has formed a very ingenious conjecture, and supported it with much labour, ability, and learning.

Dr. White exhibits his hypothesis in a plate;—and he has given a delineation of the Pillar, from Dalton; a view of its situation

situation with respect to Alexandria; sections of the base and pivot on which it stands; and a map of Alexandria, from D'Anville.

The 2d part of this work, we believe, has not yet appeared. Mo-y.

ART. XII. *An Inquiry into the Propriety of applying Wastes to the better Maintenance and Support of the Poor.* With Instances of the great Effects which have attended their Acquisition of Property, in keeping them from the Parish even in the present Scarcity. Being the Substance of some Notes taken in a Tour in the Year 1800. By Arthur Young, Esq. F.R.S. 8vo. 2s. 6d. Richardson. 1801.

WHILE Statesmen pompously display the prosperity of our country, and announce its flourishing circumstances, it may seem like disaffection to attempt to diminish the brilliancy of the prospect by raising the clouds of doubt, or by obtruding on the view any objects of a melancholy and unpromising nature; yet we should be greatly deficient in duty to the public, and forfeit the confidence which is placed in us, were we to accede entirely to those dazzling and delusive representations which are often exhibited as the real state of the kingdom. It matters not what is the amount of imports and exports, nor what is the magnitude of the revenue: a nation cannot be in a thoroughly sound state and flourishing condition if its poor are increasing; and if, owing to the errors of a bad system, they are gradually sinking into indolence, immorality, and (we may add) into political non-existence. We have often, in strong terms, delivered our opinion of the bad policy of destroying the independence of the labouring Poor, and of forcing them to abandon their humble cottages in order to be congregated in vast receptacles; where, if they do not forfeit the privileges, they soon lose the noble feelings of free Britons. We are happy to find many gentlemen concurring with us in sentiment, and equally awake to the sad consequences which must at last spring from perseverance in our present system.

His Majesty has now summoned a new Parliament, in which we hope that the case of the Poor and the operation of existing laws will be more seriously considered than in the last; and in which we trust it will be deemed a matter of more importance to take some effectual measure for stopping the progress of indigence and of work-house population, than to partition wastes and commons among the rich, by passing bills of inclosure. Most sincerely do we congratulate the public and the Poor, that a man of Mr. Young's observation and knowlege has directed his attention to this most important subject; and

we

we ardently hope that the strong facts and arguments, which he has here exhibited, may make a suitable impression on our rulers, and on the whole body of country gentlemen: who are deeply interested in the welfare of the Poor, and in their proper maintenance and support. On the labouring classes, depends the productiveness of the soil: on the productiveness of the soil, depends the welfare of the state; and if these classes be unfairly treated or deprived of their dues in one way, the deficiency must necessarily be made up to them in another. If the stipulated wages be inadequate to their support, their wants must be supplied by a poor's rate; and if their cottages be taken from them, they must be sheltered in a work house. By such illiberal and impolitic conduct, an evil is created which the selfish and rapacious will feel, but of which they were not aware. By placing the working Poor on the footing of beggars, we generate in them the vices of beggars: by depriving them of their independance, and forcing them to accept, in the shape of alms, that to which they are intitled on the score of justice, (for the scripture says that *the labourer is worthy of his hire,*) we break their spirit, obliterate domestic attachment, and render them idle and dissolute. Some time must elapse, and much hardship will be borne, before a man, who feels the noble pride of supporting himself and family by his own labour, will brook the idea of taking the parish allowance: but let this pride once be destroyed by his being reduced to a parish pauper, and he seldom afterward finds any relish for exertion. Hence it is easier to fill a work-house than to empty it; and easier to convert the labouring poor into paupers, than to re-convert such paupers into labouring poor. How enormous are the poor-rates! yet what are their effects? Poverty seems to grow in proportion to their extension. The evil is now swoln to a magnitude sufficiently striking to give a peculiar interest to the discussion, which is pursued by Mr. Young in the pages before us. He examines into facts, and to these facts he subjoins his observations.

Finding, in the course of a tour made in the year 1800, several instances of the good effects of small cottages built for the Poor on commons and wastes, Mr. Young was induced to conclude that, 'of all the methods of improving waste lands, none are so important or so profitable as applying them to the support of the labouring Poor.' Part of the data from which he draws this conclusion we shall lay before our readers:

'Chattris, *Cambridgeshire.*—About a hundred small cottages have been raised of late years on the common, so close to each other as to admit only a path around them; very few have gardens: many were built by the owners, who inhabit them, and did not cost more

more than 10 or 12l. The proprietors have no relief from the parish.

'BLOFIELD, *Norfolk.*—Thirty families have taken 39½ acres of land from the common, and built very good and comfortable cottages; many must have cost 40, 50, and even 60l. They have 23 cows and 18 horses among them. Average of land 1⅓ acre, average of live stock 1½ a-head. Only 16 have cows, 8 neither cows nor horses, and 11 less than an acre of land each. 150 souls thus established have cost the parish (by a very inflamed account) 24l.; while 110 others, the rest of the poor, burthened it 150l. in the same half year. If 110 without land cost 150l. what would 260, the total poor, have cost, if none had land?

Answer - - -	£.	354
Instead of which it is - -		174
Saving to the parish, by 40 acres -		180

and 41 head of live stock in half a year.'

'NAZEING, *Essex.*—The common rights regulated by act of Parliament. The poor were remarkably idle and dissolute; but Mr. Palmer offering to advance money for every poor man who could not afford to buy live stock, many accepted it, and every man of them repaid him in two years, some sooner. They are converted by this property to as sober and regular a people as they were before licentious.

'FARNHAM, *Surrey.*—Above 100 families have built cottages on the common. I examined 47 of them, who possess about 20 acres, besides some gardens: 24 of them have 103 children at home, the other families I have not noted. These (147 persons in all) are supported with no other allowance from the parish than 4l. 8s. 1½d. per week, or 7d. per head per week: yet there are only 4 cows among them. They would readily give up the parish for a cow, and many would agree to repay the cost by instalments. Every 5 persons in the work-house cost 64l. 10s. 10d. per annum; consequently, for one year's expence of a family they might establish two on the common free of expence ever after.

'LINCOLNSHIRE, &c.—In 48 parishes, 753 labourers and their families, renting land sufficient for one or two cows, have received NOTHING from their parishes throughout the late and present scarcities.'

After having stated these and other facts, Mr. Young subjoins the following truly judicious observations:

'It is sufficiently evident from all these cases that the great engine wherewith the poor may be governed and provided for the most easily and the most cheaply, is property: but by our poor laws the effect (undesignedly) upon the poor has been that rather of impoverishment than acquisition, and of promoting idleness rather than industry, by an impolitic and expensive supply from hand to mouth. The consequences of this conduct have matured themselves into such a mass of poor rates as to be ruinous to many little housekeepers, while

the poor, deprived of all spirit and ambition, have sunk into such dependance on the parish, that their poverty has kept pace with the errors of the system; and has arrived at such a pitch, that if some effective cure be not devised, very mischievous consequences may be expected. Rates, within two or three years, have doubled; and past experience tells us, that although they rise by reason of the high price of corn, they do not proportionably sink with a low price. If every scarcity be thus to advance them, they will, in no long period, absorb the rents of the kingdom—not to give ease and comfort to the lower classes, but to leave them, if possible, in a worse situation.

'The evil being of such a magnitude, it well deserves the consideration of the Legislature, whether a totally contrary system, proved by so many remarkable cases to be capable of producing great effects, ought not to be adopted; and the more especially as in the main point it agrees with the proposition made by Mr. Pitt some years ago to the House of Commons.

'Many authors have remarked with surprize the great change which has taken place in the spirit of the lower classes of the people within the last twenty years. There was formerly found an unconquerable aversion to depend on the parish, insomuch that many would struggle through life with large families, never applying for relief. *That spirit is annihilated:* applications of late have been as numerous as the poor; and one great misfortune attending the change is, that every sort of industry flags when once the parochial dependance takes place: it then becomes a struggle between the pauper and the parish, the one to do as little and to receive as much as possible, and the other to pay by no rule but the summons and order of the justice. The evils resulting are beyond all calculation; for the motives to industry and frugality are cut up by the roots when every poor man knows that if he do not feed himself, the parish must do it for him; and that he has not the most distant hope of ever attaining independancy, let him be as industrious and frugal as he may. To acquire land enough to build a cottage on is a hopeless aim in 99 parishes out of 100.

'But the cases here detailed prove clearly, that wherever there is such a hope, it operates beyond all the powers of calculation. How these men were able to effect their object surpasses inquiry: that they saved money with this view is palpable, because in most of the cases the erections have been the work of regular carpenters and masons, who could not have been employed without a considerable part of the expence being provided for; and this accordingly I found the case, for where mortgages had taken place, it was only for a part of the expence, in many instances for only a small part, and in some, not a few, without any such assistance at all.

'And here it is deserving of great attention, that during the very period in which the poor have in general become wholly dependant, and burthened their parishes to an enormous amount, these cases of saving frugality and industry have occurred in a few places with no other motive or instigation but the prospect of becoming proprietors of their own cottages. What a powerful motive has this proved, to render them such striking exceptions to a whole kingdom!'

The

The effect of taking from the labouring Poor all hopes of property, and of independence, is thus depicted *to the life:*

'Go to an alehouse kitchen of an old enclosed country, and there you will see the origin of poverty and poor rates. For whom are they to be sober? For whom are they to save? (Such are their questions.) For the parish? If I am diligent, shall I have leave to build a cottage? If I am sober, shall I have land for a cow? If I am frugal, shall I have half an acre of potatoes? You offer no motives; you have nothing but a parish officer and a workhouse!—Bring me another pot—

'It is true that wastes are not every where to be found, but the principles of property are universal; and the more they are encouraged amongst the poor, the less burthensome will they be found. He who cannot possess an acre may be the owner of a cow; and the man will love his country the better even for a pig.'

Mr. Young has not, nor have we, any design generally to condemn inclosing: but we wish to draw the attention of the public to the sad effects which inclosure bills for the most part have had on the Poor, in order that the evils which they have occasioned, in many parishes, may be obviated as much as possible and carefully avoided in future.

From a combination of the facts stated by Mr. Young, he deduces the following corollaries:

'I. That nothing tends so strongly to give the poor industrious and frugal habits as the prospect of acquiring, or the hope of preserving land.

'II. That wherever they are possessed of it, they are either kept entirely from the parish, or supported at a very small comparative expence.

'III. That parishes are at as great an expence to keep them in a state of distress as would fix them in a comfortable situation.

'IV. That enclosures as hitherto conducted have no such effect.'

With great deference to the wisdom of Parliament, the author suggests hints on which a new system respecting the Poor may be constructed, and replies to the several objections which have been offered to his plan, or rather to the outlines of a plan. Deeply persuaded of the importance of the subject, and of the right views of it which he has given, we should have great pleasure in extending our extracts: but the limitation of our pages and the multifarious nature of our duty restrain our pen in the present instance. Assured, however, with him, that it is impossible for a country to continue in such a line of conduct, respecting the Poor, as we see at present adopted in Great Britain; and convinced that the idea which he has suggested can furnish the only practicable method of preventing the most serious evils; we cannot turn our attention to other publications, without first strongly recommend-

ing this pamphlet to general discussion: earnestly hoping that some public-spirited member of Parliament may speedily take up the subject, and be aided in maturing the thoughts of Mr. Young into such a system as, allowing for the great variety of circumstances, may be practically applied throughout most if not all of the parishes in the kingdom.

Moy.

ART. XIII. *Journal of a Party of Pleasure to Paris*, in the Month of August, 1802; by which any Person intending to take such a Journey may form an accurate Idea of the Expence that would attend it, and the Amusement he would probably receive. Together with Thirteen Views from Nature, illustrative of French Scenery; acquatinted by J. Hill, from Drawings by the Author. 8vo. 10s. 6d. Boards. Cadell and Davies.

IT is generally acknowleged that travelling affords a strong stimulus to writing, since there is a prevalent wish to impart to others the impressions which new scenes have excited: but the tourist often forgets to consider how far he possesses the qualifications requisite for the office thus assumed. The author of the hasty sketch before us states his own conviction of the frequency of this case, and judiciously protects himself from any accusations on this ground by explaining his motives with candour, and describing his work with modesty:

'In the early part of this summer, (he says,) as it was my wish to visit Paris, and not being in the way of meeting those who had, since the Peace, made such an excursion, I inquired in vain for some account of the present state of France, by which I might form some estimate both of the expence that would be incurred, and the probability of proportionate entertainment. I wished to meet with some account of the manner of travelling, of the tranquillity of the country, so far as it related to the security of strangers, and also of the general condition of society in Paris. But this being no where to be found untinctured with politics, or unmixed with the relative sensations that follow the bare mention of France at present, it occurred to me that a journal of the daily transactions, and a plain statement of the occurrences, during a short tour, would answer the inquiries of any future persons wishing to make a similar excursion.

'Such is my motive for venturing to publish this short Journal. If it has no pretensions to merit from the scanty information it contains, criticism will be disarmed by the consideration that general utility is its only aim, and that the efforts I have made are to give a faithful portrait of things as they appeared.'

As far as the expence and gratification of the author and his party are concerned, his information is no doubt correct; and his account of the inconvenience which they suffered, from the excessive heat in the month of August, should operate as a warning

* By Mr. Paul, banker.

warning against visiting Paris at that season. Indeed, winter is equally objectionable for a tour of this kind, because the common mode of warming rooms in France does not afford an Englishman his accustomed comfort. The spring is the proper time.—The general result of the journey was that the author 'found much to wonder at, much to censure, and something to admire.' The exorbitant charges and impositions of the French are fully exposed; and, admitting them to be always such as he describes, our curiosity must vanquish our œconomy before we can resolve on a trip to Paris.

The party, whose expences and amusements are detailed in this Journal, consisted of two gentlemen and three ladies, with a man and woman servant and a courier. They travelled in a *barouche* and a coach; the former containing the gentlemen and ladies, the latter their servants and baggage. On the 5th of August they sailed from Dover for Calais, and on the 26th of the same month they embarked at Calais on their return to England. We are not acquainted with the whole expence of this excursion: but the journey from Calais to Paris, including ten horses and two English carriages, and living on the road comfortably but not extravagantly, is stated to have cost 1278 livres (about 50 guineas). At Paris, they paid 10 livres per week for their lodgings, forming (says the author) 'a suite of apartments all on one floor, consisting of an anti-chamber, a dining and withdrawing-room, opening into bed-rooms and dressing-rooms, with a very good water-closet: when we came into them they appeared very elegantly furnished, but in a few hours an hundred elegancies were added, apparently new, from upholders' hands, who I imagine furnish the hotels upon receiving a certain sum for the use of their goods.' For a hired carriage and horses, they were charged 25 guineas per month; and for their *lacquey de place* 4 livres (3s. 4d.) per day, he providing for himself. To the *traiteur*, they agreed to pay 20 louis per week for serving the table for five persons and two servants, including two bottles of wine (we suppose daily): but they afterward found this a bad mode of proceeding, and that it was preferable to order dinner each day by the bill of fare, with the prices annexed.

The author thus states the ideas which first struck him on entering France:

'The impression which the first coming into France made on me, was similar to what I have heard from many others, that they are a century behind us in the common conveniencies of life, carriages, &c.; but their great quickness and versatility of talent is visible in every thing: the common people also seem to be much better informed than ours; and since the revolution, have an air of independence about them, which they did not possess before. I speak of these things merely as first impressions, and as it is probable we may meet with others less favourable, it is but fair to state these.'

All persons carrying over an English post-chaise are advised to have a pair of shafts put to it instead of a pole; by which means it may be drawn with three horses instead of four. It is rather recommended, however, not to take over any English carriages, but to hire those of the French, which are better adapted to the clumsy harness of the horses, and the occasional roughness of the roads.

In the route to Paris, and in the survey of that city, many objects which merit notice are omitted. No information is given respecting the process and expences at the Custom-house at Dover; nor is any mention made of the fine cathedral at Amiens. At p. 27. the Marshall Richelieu is mistaken for the Cardinal; and at p. 69. we read of *Les Gobelins* and *la Tapisserie*, instead of the tapestry of the Gobelins. At p. 73. the *Théatre François* is mis-stated to be situated in the *Palais Royal*. It is in the *Rue de la loi*, near that *ci-devant Palais*.

The following is the author's sketch of Bonaparte's person:

'He is, as every one has heard, a little man, but with an intelligent spirited countenance, and an eye that speaks an uncommon mind; he wears his lank hair out of powder, very short, and was dressed in a blue coat most richly embroidered. I looked at him with much curiosity, as a man whom concurring circumstances, together with his own uncommon talents, have raised from a state of insignificance to the possession of the largest share of power of any individual in the civilized world; and I think (as far as comparative reflection would enable me to judge at that time) he is somewhat like his gallant antagonist Sir Sydney Smith, at least more so than to any other person I can recollect: the prints we have of him here are not very like him, but there is a bust of him, from which there are casts now very common in England, which may be considered as a true representation.'

We extract a few detached remarks from those parts which relate to Paris:

'We met the ladies at dinner laden with their purchases, amongst which was an English patent lace veil, which they had bought for a real French one, but fortunately had not paid for it; but I mention this as highly *creditable* to the English manufactories, as also to guard my fair countrywomen against similar imposition, as I understand there is a great quantity of English lace passed off in that manner.'—

'*Aug.* 13.—I found myself very unwell this morning with a severe attack in the bowels, which I attributed, at first, to the eating fruit and drinking a kind of wine to which I was unaccustomed; however, from the complaint continuing so long upon me as it did, I am inclined to believe, what I have since heard of the water in Paris to be true: in which there is said to be a peculiar quality which always disagrees with strangers, unless they have it boiled, and then cooled before they drink it.'—

'We

'We clambered up to the top of *Notre Dame*, for the purpose of viewing Paris, which, from this point of view, did not strike me as being near so large as London.

'Paris appears to have been designed for an aristocratical city; the houses have no medium, and the beauty of it consists chiefly in the magnificence of the public buildings and palaces; whilst the excellence of London lies more in its general neatness and regularity.'—

'In the course of our walk we looked in at a church, where the scene was very curious, as the people were so variously occupied; in the middle were some few praying, and singing most lamentably out of tune; many were forming arrangements for the evening, whilst others were walking round, as we were, and surveying the old pictures. At the door sat an old crooked woman, with a brush dipped in holy water, with which she sprinkled those who liked it as they passed.'

The indelicacy of attire among the ladies is frequently mentioned; yet an observance of decorum among the men is thus stated, in the record of a very good institution:

'I was much amused with the swimming academy, which seems to be an useful institution; the laws for the observance of decency are fixed up, and attended to; every one is obliged to wear either short breeches or a large wrapper round the waist, and I am sure I saw an hundred persons learning to swim in different ways; they are taken great pains with, and acquire the art in a very short space of time.'

Versailles and the country in its vicinity are hastily explored; and we have this account of the present state of the little Trianon:

'It is a small Italian villa, built by the *last* Queen for her own residence, and very much frequented by her. Here she spent much time away from the king, and, if report be not a liar, this retirement was not the court of Diana.

'The gardens are delightful, much in the English style; and the drawing given here describes some detached buildings, constructed in imitation of English cottages, on the edge of a small lake, formerly most elegantly furnished for the accommodation of such of her own family and friends as visited her in this retirement.

'The house itself is now occupied by a *traiteur*, and we partook of our dinner in a small room that was the Queen's *boudoir*, immediately adjoining her bed-room. It is now entirely dismantled of its former splendid furniture, and bears nothing of the palace about it but the name; at the same time that it is extremely pretty.'

French extortion is a prevalent subject in these pages; and to the very last, the people contrived to keep alive the author's irritation. On the return of the party, the tire of one of the coach wheels separated from the wood, and it was necessary to repair it by fixing on six iron bands, 'for which an English smith would have thought himself well paid by a crown: but the Frenchman charged *sixty livres!*'

'We at first really thought he was in jest, but found that he was in good earnest, and would not take one penny less. We appealed to the master of the poste, and were willing to abide by his decision, which he very reluctantly gave, which was "that thirty livres was enough." This being refused, we enquired for a magistrate, and were informed that there was a mayor resident in the town; to him then we went, and were civilly received. We stated the case, and requested his interference that he would look at the work, and put some value on it, by which we would abide. This he declined, but said, "Gentlemen, I know the English are very much imposed upon, and I do not think you have any occasion to give him more than thirty livres, but if he refuses I cannot enforce it!" So we returned to our inn *re infectâ*, and were ultimately obliged to pay the whole *sixty livres*, as the man stood ready to knock off his bands (which would have quite prevented our moving), in case we did not choose to pay for them, and every individual who saw the transaction took the side of the smith, and was decidedly against us.'

We suspect that French travellers would retort the charge of extortion on strangers.

The author thus apologizes for the deficiencies in his account of Paris:

'I am fully aware that my account of Paris is as inadequate to the full description of it, as the time of our residence in it was to the performance of more than we did; but we were by this time so thoroughly satiated, and so much disgusted with the want of good manners and of every thing that makes life desirable, that we did not wish to stay another hour. I only covenanted to relate what I had seen, and if that is deemed little, yet that little may be the more depended on, as I have written nothing on report.'

We will not undertake to say how far this journal will form an adequate guide in a Parisian expedition: but it will certainly afford both information and amusement to those who design to make such a tour and to those who stay at home. The plates form an acceptable addition to the volume: but we must remark that neither its literary nor its typographical composition can be praised as correct.

Mo-y. n G.2

MONTHLY CATALOGUE,

For DECEMBER, 1802.

EDUCATION.

Art. 14. *The Order and Method of instructing Children*, with Strictures on the modern System of Education. By George Crabb. 12mo. 3s. 6d. Boards. Longman and Co.

THE object of this work is 'to shew how the powers of the infant mind may be called into action, and its energies unfolded;' and this operation the author judiciously points out from the nature of asso-

association, perception, judgment, &c. These remarks are afterward well applied to logic and language, grammar, the study of history, &c.—Although we find much to approve in this volume, yet it contains some sentiments and assertions, to which we cannot readily subscribe. That 'the present age can boast of neither wisdom *or* (nor) learning' is, we conceive, by far too severe a censure; although we admit that, in many instances, our modern youth are deficient in *solid* accomplishments:—that (page 156) 'human reason and revelation have ever been *enemies*' is a strange mis-statement of the matter: the enmity has subsisted rather between human reason and human deductions from Revelation;—and that 'poetry seldom contains any good moral,' and that the Iliad, Æneid, and Paradise Lost, (p. 179.) 'are but a *gingle* of *words*, or a *spun-out general idea*,' are discoveries which would add new ideas to our stock, if we could receive them. Man.S

Art. 15. *The Duty of Children to their Parents*, stated and enforced. By R. Wright. 12mo. 1s. 6d. Vidler, &c.

This pamphlet contains some good instructions on the branch of duty of which it treats, and points out the nature and extent of the obligation, the limitations which bound it, and the principles on which it rests. Do

Art. 16. *Visits to the Menagerie, and the Botanical Garden at Paris;* containing a View of Natural History for the Instruction of Young Persons. From the French of L. F. Jauffret. Small 12mo. 2 Vols. 4s. Half bound. R. Phillips.

These two little volumes deserve commendation for the entertaining manner in which they treat of Natural History; and young persons will reap a variety of useful information from the perusal of them. Do

Art. 17. *The Little Hermitage*, with other Tales. Small 12mo. 2s. Half bound. R. Phillips.

Subjects of natural history are here usefully intermixed with the tales, and serve to invite young persons to consider the causes of the effects which they observe. Do

Art. 18. *The Birth-Day*, or Moral Dialogues and Stories, &c. By Eliz. Somerville. Small 12mo. 1s. 6d. Crosby.

Children are not great epicures in literature: if they were, we think that they would consider this little dish as but a tasteless morceau. Do

Art. 19. *The New Children in the Wood*; or the Welsh Cottagers; a Tale. By Eliz. Somerville. Small 12mo. 1s. 6d. Crosby.

Although this is a more interesting performance than that of which we have just spoken, yet it conveys but little instruction, and the language is not sufficiently plain and simple. Do

Art. 20. *Mabel Woodbine, and her Sister Lydia;* a Tale. By Eliz. Somerville. Small 12mo. 1s. 6d. Crosby.

This publication does not boast much higher merit than the preceding. The writer's moral lessons, however, are good. Do

AGRICULTURE, &c.

Art. 21. *Some Cursory Observations on the Conversion of Pasture-Land into Tillage*, and, after a certain Course of Crops, re-laying the same into Pasture; in an Address to the Right Hon. Lord Carrington, President of the National Board of Agriculture; and from which the Author received an honorary Reward. To which is added A Copy of a Letter addressed to the Right Hon. the Chancellor of the Exchequer, on the then proposed Measure of permitting Starch manufactured from Potatoes to be exempted from the Revenue Duties: with occasional Remarks. Also some interesting Hints on the Utility of applying the Potatoe as Food for Sheep, particularly at the present Juncture, from practical Observations. By Nehemiah Bartley, Secretary to the Bath Agricultural Society, and an Honorary Member. 8vo. 1s. 6d. Robinsons. 1802.

Though the title-page of this pamphlet is very ample, Mr. Bartley has avoided prolixity in treating the subject on which he labours to be useful; and on this account we recommend him as an example to agricultural writers: who should reflect that farmers, not being in general partial to reading, will be best pleased with having all hints addressed to them comprized in few pages. In the first paper, Mr. B. recommends a judicious classification of soils for meadow, pasture, tillage, and sheep-walk, in order that every spot may be cultivated to the best advantage; and he reprobates the rule of *once a pasture always a pasture*. In preparing the meadow for a corn crop, he advises the use of the spade instead of the plough, and the reason which he assigns for this practice is convincing, viz. that 'the land thus converted in one hour may be planted the next with the utmost propriety:' but he has surely under-rated the expence. In re-laying the same into pasture, he does not approve the common practice of sowing grass seed with spring corn. The sowing of lucerne is advised for its superior productiveness: but this advantage will not be evident in the first year.

To the Potatoe, Mr. B. is extremely partial; and indeed all the farinaceous tribe sink into insignificance before it in his estimation. He calculates that *two* tons of starch on an average may be obtained from an acre of potatoes, whereas only 12 cwt. 3 q. 16 lb. can be produced from an acre of wheat; whence he suggests to the Prime Minister, the propriety of employing potatoes only in the manufacture of starch. He does not, however, advert to the qualities of the two starches, but seems to regard the substance obtained from the root as of precisely the same nature with the farina of corn; in which he may be deceived.

With repect to feeding Sheep with potatoes, the trial is worth making, and Mr. B.'s hints therefore should not be disregarded. Though these animals do not like this food at first, they afterward devour it with eagerness, will eat it out of the shepherd's hand, and will grow fat on it. At least, so says the intelligent Bath Secretary.

Art. 22. *A Treatise on the Culture of Potatoes.* Shewing the best Means of obtaining productive Crops. A Matter of National Importance. By a Practical Farmer. 12mo. 1s. Richardson.

This writer is not one of our agricultural spin-texts: for the advice which he offers on the Culture of Potatoes is given with brevity. His pamphlet is of a small size, and contains only 48 pages; yet it is divided into 16 chapters, intitled—On the Culture of Potatoes—Seed—Roots saved from Seed—Early Crop—To have a productive early Crop—Manure—Preparing Land, if before in Grass—Planting Potatoes—Late Crop—Preserving a general Crop during Winter—For culinary Use—Uses of small Potatoes—Horses—Bullocks—Pigs—To get Pork at a cheap rate. Here is *multum in parvo*, or plenty of advice for a shilling!

For a productive early crop, the planting of the *crown eye* is recommended; and, in order to obtain cheap pork, feeding with turnips and potatoes. As the author says that he does not write for us, why should we obtrude any remark on him?

Mo-y.

NOVELS.

Art. 23. *The White Knight*, or the Monastery of Morne, a Romance. By Theodore Melville, Esq. 12mo. 3 Vols. sewed. Crosby and Co. 1802.

Satiated as we are with ghosts and spectres, which have been raised without number to decorate the visionary castles of modern romance, yet we are willing to allow some share of merit to the present performance. It contains scenes that are interesting, and others which are terrific. When the White Knight, clad in complete armour, stalks into the hall of the castle, our hair, like that of Hamlet, stands on end, and we cry out with him, "Angels and Ministers of Grace, defend us!"—The Robbers in the cave afford another scene of terror, for they are of a more murderous disposition than those in Gil Blas: but happily, Allan escapes their search, though seated for a time in a hollow of their cavern.—The lovers of romance may guess, from these hints, what they have to expect in this publication. We only add that the salutary lesson, intended to be conveyed in this work, is the love of virtue and the dread of guilt.

Man^{r}

Art. 24. *Letitia; or, the Castle without a Spectre.* By Mrs. Hunter, of Norwich. 12mo. 4 Vols. 1l. 1s. Boards. Longman and Rees.

Mrs. Hunter has shewn both talents and judgment in this performance: but the scenes, especially in the first volume, are so rapidly shifted, and the attention is so much distracted with stage bustle, that the story seems to drag. In the second volume, the interest is more kept up: but the multiplicity of characters presented to our acquaintance, as we proceed, scarcely allows us time for proper discrimination, and the mind with difficulty retains the thread of the plot. On the whole, the novel has a good tendency in endeavouring to communicate that knowlege of the world, without which it is impossible to have the true enjoyment of it.

T:-ke

Art.

Art. 25. *The Letters of a Solitary Wanderer:* containing Narratives of various Descriptions. By Charlotte Smith. Vols. IV. and V. 12mo. 10s. Boards. Longman and Co. 1802.

We announced the first three volumes of this work in our 35th Vol. N. S. p. 332. and we need only, on the present occasion, inform our readers of the appearance of these new tales; from which, they scarcely need to be told, they will derive an addition to that entertainment which the writings of Mrs. Smith always afford. G.2.

MEDICAL, CHEMICAL, &c.

Art. 26. *A Syllabus of a Course of Lectures on Chemistry*, delivered at the Royal Institution of Great Britain. By Humphry Davy, Professor of Chemistry. 8vo. pp. 91. 3s. Boards. Cadell and Davies. 1802.

In the advertisement prefixed to this work, Mr. Davy observes that 'it is generally admitted that the best method of teaching the science is to begin with simple facts, and gradually to proceed from them to the more complicated phenomena.

'In the following pages, which contain the outlines of a course of lectures on chemistry, an attempt has been made to employ such a method. Hence the abstruse doctrines concerning the imponderable fluids have been separated from the history of simple chemical action; and the applications of the science from the science itself.

'The classification of substances adopted is founded rather upon facts than analogies; and in consequence, certain bodies have been placed amongst the simple principles, which, from their resemblance to other bodies of known composition, have been generally arranged in the class of compounds.'

This is an imperfection, as the author with great candour admits: but on the principles assumed it could not be avoided. He has therefore formed his Syllabus into three parts; 1st, on the chemistry of ponderable, and 2dly, on that of imponderable substances; and 3dly, on the chemistry of the Arts.—The whole is well digested, and does credit to the ingenious writer. Hatch.

Art. 27. *A Discourse introductory to a Course of Lectures on Chemistry*, delivered at the Royal Institution, 21st of January 1802. By Humphry Davy, Prof. of Chemistry. 8vo. 1s. 6d. Johnson.

In this elegant and comprehensive discourse, the author exposes to our view the immense extent of chemical effects. He remarks that chemistry has for its objects all the substances found on our globe; and that an acquaintance with the fundamental and general chemical principles can alone enable us accurately to explain the nature of the phænomena of combustion, of solution in water, of the agencies of fire, of the production of rain, hail, snow, and the conversion of dead into living matter by vegetable organs.

He then proceeds to shew how much every other branch of science is promoted by chemistry; and that Mechanical Philosophy, Natural History in its various divisions, Medicine, Physiology, Agriculture, the Working of Metals, Bleaching, Dyeing, Tanning, the Making of Glass and Porcelain, all are immediately or to a certain extent dependent on chemistry. It is even difficult to examine any of our

common operations or labours, without finding them more or less connected with this science.

'Man, (says Mr. Davy) by means of chemical knowlege, is to a certain degree ruler of the elements that surround him; and he is capable of using not only common matter according to his will and inclinations, but likewise of subjecting to his purposes the ethereal principles of heat and light. By his inventions they are elicited from the atmosphere; and under his control they become, according to circumstances, instruments of comfort and enjoyment, or of terror and destruction.

'To be able indeed to form an accurate estimate of the effects of chemical philosophy, and the arts and sciences connected with it, upon the human mind, we ought to examine the history of society, to trace the progress of improvement, or more immediately to compare the uncultivated savage with the being of science and civilization.

'Man, in what is called a state of nature, is a creature of almost pure sensation. Called into activity only by positive wants, his life is passed either in satisfying the cravings of the common appetites, or in apathy, or in slumber. Living only in moments, he calculates but little on futurity. He has no vivid feelings of hope, or thoughts of permanent and powerful action. And, unable to discover causes, he is either harrassed by superstitious dreams, or quietly and passively submitted to the mercy of nature and the elements. How different is man informed through the beneficence of the Deity, by science, and the arts! Knowing his wants, and being able to provide for them, he is capable of anticipating future enjoyments, and of connecting hope with an infinite variety of ideas. He is in some measure independent of chance or accident for his pleasures. Science has given to him an acquaintance with the different relations of the parts of the external world; and more than that, it has bestowed upon him powers which may be almost called creative; which have enabled him to modify and change the beings surrounding him, and by his experiments to interrogate nature with power, not simply as a scholar, passive and seeking only to understand her operations, but rather as a master, active with his own instruments.'

The author concludes his discourse with some reflections on the beneficial effects which the study of chemistry produces on society in general, as well as on the minds of individuals in particular. **Halch.**

Art. 28. *An Account of some Experiments on the Origin of the Cow-pox.* By John G. Loy, M.D. 4to. pp. 29. 2s. G. Phillips. 1801.

The hypothesis of Dr. Jenner on the *origin* of the cow-pox has hitherto obtained little credit among medical men, on account of its not having been confirmed by the experiments instituted to examine its validity. The author of the interesting publication before us, however, was induced to repeat those experiments, from being informed that a surgeon of his acquaintance had met with two cases of vesicular eruptions on the hands of farriers, who had been employed in dressing the heels of horses affected with grease; and that, by inoculation from one of these vesicles, a regular cow-pox pustule was produced on the arm of a child. His first experiments were made with matter from one of the cases abovementioned, which he not only

only found to produce a regular cow-pox pustule on the arm of a child, but to be capable, by inoculation, of generating the disease on the udder of a cow, from which it could be transferred to the human subject.

Dr. Loy afterward inserted, in the teat of a cow, some thin limpid matter from a sore in the heels of a horse; and he found that a vesicle of a purple tinge was produced by it, from which a child had a regular vaccine pustule, and was rendered insusceptible of the small-pox. In order still farther to vary the experiments, he inoculated a child in the arm with the matter of grease from the same horse, and found that the usual phænomena of the vaccine disease took place; that the child was rendered secure from small-pox influence; and that other children inoculated from it had the cow-pox in the usual way.

The author informs us that in his first trials he failed, but that he at length succeeded with matter in a more limpid state, which he took from the heels of a horse, at about the fourteenth day of the disease, and a week from the first appearance of the discharge. The horse, too, as well as those abovementioned which infected the farriers, had considerable indisposition previously to the appearance of the disease in his heels, and had also eruptions over the greatest part of the body. From the latter circumstance, the author is induced to conclude that two species of grease exist; one in which there is a constitutional, the other in which there is only a local affection; and that it is the former alone which is capable of producing cow-pox. Vell.

Art. 29. *References to the Bones*, for the Use of Anatomical Schools. By Benj. B. Simone, M. D. 8vo. 5s. Boards. Longman and Rees. 1801.

These references, we are informed by the author, were composed for the use of an anatomical school, which it is his intention to institute; and as a syllabus to that department of a course of lectures which includes the bones. His plan for the study of this part of anatomy is to select a set of the best marked bones, to annex to the processes, foramina, &c. the numbers prefixed to their respective references, and to deliver them thus labelled to the student.—The descriptions are perspicuous, and the method recommended promises to be useful. Do

Art. 30. *The Family Physician*; or Domestic Medical Friend, &c. &c. &c. By Alexander Thomson, M. D. 12mo. pp. 576. 6s. Boards. R. Phillips. 1801.

The author of this system of medical instruction seems determined that, if his work should not succeed with the public, it shall not at least be from the want of his own good opinion and recommendation; for he observes of it in his preface, 'that if extensive research, important observation, and practical utility, can stamp an incontestible value on a medical production, there is reason to think that the present treatise has, more than any work of the kind, either foreign or domestic, such good pretensions to the approbation and favour of the public as cannot but insure its success.' We own ourselves at a loss to discover those traits of excellence which, in the estimation

estimation of the author, must make his work a decided favourite; and we have been unable to perceive that he has done more than might be performed by a mere compiler, superficially acquainted only with the principles and practice of the profession which he would teach. We entertain considerable doubts on the utility of a system of domestic medicine, which the volume before us has not tended to remove. **Yell.**

Art. 31. *A Fourth Dissertation on Fever.* Containing the History of, and Remedies to be employed in irregular intermitting Fever. By George Fordyce, M. D. &c. 8vo. 2s. 6d. sewed. Johnson. 1802.

Since we published our criticisms on the former parts of this work, the respectable author has been removed from the theatre of his labours. Those who have averted death from multitudes cannot finally defend themselves from his power;

"*Nec prosunt domino quæ prosunt omnibus artes.*" OVID.

The rigour of criticism is disarmed at the view of a posthumous publication; and we shall therefore suppress several observations which might have been formerly deemed necessary. We shall only say that the peculiar style which characterised the preceding dissertations is continued in this; and that, in order to completely understand the author's meaning, a student ought to possess a thorough knowlege of the art of reading, as well as of diseases. **Fer.**

Art. 32. *Experiments and Observations on the Medicinal Waters of Hampstead and Kilburn.* By John Bliss, Member of the Royal College of Surgeons of London. 8vo. 2s. R. Phillips. 1802.

From the analysis given in this pamphlet, which seems to have been executed with considerable care, it appears that the Hampstead water is a carbonated chalybeate, containing, in every wine gallon, $1\frac{1}{2}$ grain of oxyd of iron, and 10.1 cubic inches of carbonic acid gas, together with some small portions of muriate of magnesia, sulphate of lime, muriate of soda, and silex.

The Kilburn water contains, in every pint, about one drachm and four grains of crystallized purging salts, and nearly nine drachms and a half in bulk of carbonic acid gas. **Yell.**

Art. 33. *The Anatomy of the Human Body.* Vol. III. Containing the Nervous System, with Plates. Part 1st. The Anatomy of the Brain and Description of the Course of the Nerves. Part 2d. The Anatomy of the Eye and Ear. By Charles Bell, Fellow of the Royal College of Surgeons of Edinburgh. 8vo. pp. 210. 7s. 6d. Boards. Longman and Co.

The first part only of the present volume has yet appeared. It is the continuation of a system of anatomy which was begun, and of which the first two volumes were published, some time ago, by Mr. John Bell, the brother of the author *. We consider this as a very favourable specimen of Mr. C. Bell's talents; and we are happy in finding that it is free from the personality and sarcasm, which we

* See M. R. N. S. 14th vol. p. 334. and 24th vol. p. 226.

had

had occasion to reprehend in the former volumes of this work. The descriptions are accurate and perspicuous, and are occasionally relieved by some judicious observations on the most interesting subjects of physiological discussion, connected with the brain and nerves. A few small but correct and well executed plates are added, in illustration of several parts of the Anatomy of the Encephalon. Yell.

NATURAL HISTORY.

Art. 34. *A Continuation of an Account of Indian Serpents;* containing Descriptions and Figures, from Specimens and Drawings, transmitted from various Parts of India to the Honourable the Court of Directors of the East India Company, and published by their Order, under the Superintendance of Patrick Russell, M.D. F.R.S. Imperial Folio. 1l. 7s. Boards. Nicol. 1801.

The commencement of this very laudable and magnificent publication was announced to our readers in M. R. Vol. xxvi. N. S. p. 72. and we have much pleasure not only in recording the present continuation of it, but in being enabled to add that there is a probability of our receiving still farther information on this interesting and 'too long neglected branch of Indian Natural History.'

The volume (or Fasciculus) before us contains five of the *Coluber* genus and five of the *Anguis*, with descriptions and observations. G.2.

Art. 35. *Recensio Plantarum huc usque in repositorio Botanicorum depictarum.* A Review of the Plants hitherto figured in the Botanist's Repository; with a Translation of the essential and specific Characters. *Index Duplex.* 4to. 4s. White. 1801.

A convenient and systematic catalogue, in Latin and English, of the collection to which it refers. To the generic and specific names are annexed the botanical characters, from the most respectable authorities; particularly from Willdenow, Aiton, Thunberg, and Jacquin. The editor has occasionally added some short but useful remarks, and adapted his index at once to the catalogue and the repository. Murr.

Art. 36. *The Natural History of Quadrupeds;* including all the Linnæan Class of Mammalia: to which is prefixed, a General View of Nature. For the Instruction of Young Persons. 12mo. 2 Vols. 13s. Boards. Johnson. 1801.

Most young persons, we presume, would cheerfully dispense with a preparatory apparatus consisting of an advertisement, preface, introduction, and upwards of a hundred pages of prefixed views; exhibiting, in three different places, the Linnéan sketch of the empire of nature, and containing positions which, if not erroneous, are at least open to controversy. Children have no decided predilection for metaphysics; nor will parents become much wiser by being told that

'The life of this perpetually mobile, hydraulic, animal machine was primarily communicated to the medullary substance, and afterwards continued and propagated with it; it is supported by an ethereal electric flame of inextinguishable fire, which is supplied by respiration;

spiration; in this electric fire, resides the incomprehensible power by which the will excites voluntary motion.'

Again,

'The cameræ, or seats of the faculties within the animal machine are five;—

'1st. The most important of all, the animal medullary, electrico-motive magazine of the living, secretly acting, willing, thinking, reasoning divine faculty; which, by electric threads, diffuses itself through the organized bulb, and influences, and directs the whole.

'2dly. And secondary in consequence, the vital pneumatic organs the Lungs, which inhale the electrical vital principle from the air, to support the animal flame.

'3dly. The natural hydraulic machine, the vascular system, that from the perpetually moving heart, reciprocally receives and propels through the whole body the fluids, which are occasionally increased or diminished in quantity, that there may be neither deficiency nor redundance.

4thly. The alimentary digestive organs, the abdominal viscera, that prepare within the intestinal canal juices proper for the lacteal vessels, which are afterwards circulated through the whole vital system.'

5thly.—Nay, nay, my dear boys and girls, you will know the fifth camera soon enough.

At page 112 & seq. vol. i. some wild relations are introduced, with the saving clause of *not vouching for their truth.* An Irish youth, for example, is said to have been found with the habits of an *ox*: we rather suspect, a *bull.*—Among the list of monsters, are classed *the insect-shaped ladies, who deform their figures and destroy their constitutions by tight lacing*, and who are gravely said to *inhabit Europe.*

A second compiler has fortunately taken the pen at p. 157, and executed his task with judgment and neatness; availing himself not a little of the previous labours of Dr. Shaw, as is duly acknowleged in the advertisement.

We select a few lines for the *amusement* of our readers.

'SIMIA BEELZEBUB.—PREACHER MONKEY, or OUARINE.

'This species is of a black colour and bearded. It inhabits the woods of Brasil and Guiana, which it makes to resound with its horrid howlings. The circumstance from which it derives its name is very singular. One of them sometimes mounts a higher branch, while the others seat themselves beneath. The first then begins in a very loud and sharp cry, as if he was haranguing the rest, who remain silent, till he gives a signal with his hand, upon which the whole assembly joins in chorus. They are silent again at another signal, when he proceeds in his oration, till he thinks fit to call again for their united voices. This very remarkable resemblance to a human congregation, which can hardly be supposed void of some rational meaning, is attested by the best authorities.'—

'A party of from six to ten Economic Rats is said to pitch upon a piece of dry flat cow-dung, on the middle of which they place the berries they have collected in a heap; then, drawing it to the water's edge by

their united force, they launch it, and, embarking, place themselves round the heap, with their heads together in the centre, and their tails hanging in the stream, and thus they row themselves, or are wafted by the winds, across.'

Considerable attention has been bestowed on the plates; and the articles *dog*, *elephant*, &c. will be found interesting and comprehensive. Muir[d]

POETRY.

Art. 37. *Poems*, by Mrs. Opie. 12mo. 6s. Boards. Longman and Co. 1802.

We have more than once announced and commended the poetic compositions of this lady *. Pathos we deem one of her peculiar excellencies; of which the following specimen may be given, from the present collection:

'*The Mourner.*

'Hence! cruel Life! nor more persist
To warm this sad, this broken heart!
When Henry's claycold lips I kissed,
How welcome, Death! had been thy dart!

'Speechless, they say, benumbed I seemed
While his last precious breath I caught;
No tears to sooth my sorrow streamed,
And agony suspended thought.

'They tell me, thunders rent the air,—
That vivid lightnings flashed around;—
But I beheld no lightning's glare,
Nor heard the pealing thunder sound.

'They tell me that my helpless child
I from my arms with fury tossed;—
It might be so,—for I was wild,—
The mother in the wife was lost.

'They tell me, on th' unconscious corse
At length bereft of sense I fell;—
Ah! blessed state! of balm the source!
It closed my ears to Henry's knell.

'But, happy state resembling death,
Why is your balmy stupor flown?
Ah! why restore a wretch's breath?
For I can only live to moan.

'E'en Reason says I justly weep,
And, ah! she says I weep in vain;
My midnight couch with tears I steep,
Then rise at morn—to weep again.

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* See Rev. N. S. Vol. xxxv. p. 163. *The Maid of Corinth*, there mentioned, forms a part of the present volume.

'When

'When to my heart my child I fold,
She only deepens every sigh;
I think, while I her charms behold,
How she'd have pleased her father's eye.

'And while I from her lisping tongue
Soft childhood's artless accents hear,
I think, with vain remembrance wrung,
How she'd have charmed her father's ear.

'I think—but O forbear, fond heart!
From vain regrets to duties turn;—
Yes,—I will act a parent's part,—
I'll tear myself from Henry's urn.

'In life I still one charm can see,—
One flower adorns that dreary wild,—
That flower for care depends on *me*—
O precious charge!—'Tis HENRY'S CHILD.'

If the reader possesses a heart, the above lines, we think, must have found their way to it.

Art. 38. *Poems*, by Wm. Boscawen, Esq. &c. Crown 8vo. pp. 145. 3s. 6d. Boards. Stockdale. 1801.

The author of these poems is known by a respectable translation of Horace *, and has given the public a new proof of diligence, judgment, and good sense in the present volume. It is not his fault if the *mens divinior* has not been bounteously granted to him; and the same candor, which forces us to take notice of the deficiency of poetic fire in his productions, requires us to observe that they contain many just thoughts, and are generally remarkable for great correctness and propriety of expression.—If "proper words in proper places" were an admissible definition of poetry, the present publication would rank as highly in the scale of poetical merit as any that has lately been submitted to our notice.

As not fewer than *seven* of the largest poems in this volume are addressed to the subscribers to the Literary Fund, we cannot make a fairer extract than from one of their anniversary odes:

'Hark! 'tis the Muse's well-known voice—
(Heard ye the glad triumphant song?)
She bids her gentle choir rejoice,
And thus with rapture fires the throng:
Rise, ye who claim my guardian care!
Rise from the slumber of despair:
To dry your tears, to chase your woes,
With newborn zeal Britannia glows:
At length her generous sons proclaim
That want no more attends on fame;
At length a dawn of happier days
Bright with glad hope appears, to animate your lays.

* M. R. Vols. xiv. xxiv. N. S.

'Behold, at Fancy's call, a radiant train
In lovely majesty appear!
And, while Compassion lends her ear,
With tender grief and fond regret complain
How Genius, fated to abide
The frowns of fortune, scoffs of pride,
Long strove in vain life's adverse storms to brave,
Long felt, unheeded and forlorn,
Sharp penury, relentless scorn,
And found its last best refuge in the grave;
While thoughtless wealth o'erlook'd its pains,
Or ruthless av'rice watch'd to seize its slender gains.'

The rest of the book is composed of odes, elegies, and epistles; which display less ease than correctness, and stronger symptoms of scholarship and study than of poetry or inspiration. Jeffy

Art. 39. *Poetry for Children.* Consisting of short Pieces, to be committed to Memory. Selected by Lucy Aikin. Small 12mo. 2s. 6d. Half bound. R. Phillips.

A good selection of poems from our best authors, and calculated to answer a similar purpose with the *Poetæ Græci* in our classical schools. Mans.

Art. 40. *Select Translations from the Works of Homer and Horace,* with original Poems. By Gilbert Thompson, M. D. Crown 8vo. 3s. 6d. Boards. W. Phillips. 1802.

These compositions are given to the world (we learn from the preface) in the 75th year of the author's age, and seem to have formed the occasional relaxation of a life dedicated to severer studies. The volume, however, betrays nothing of the garrulity of old age: the character of the style is dry and concise; and purity and strength of expression must be taken in compensation for the want of elegance or grace.

The translations from Homer are all in a plain and somewhat heavy blank verse, expressing the meaning and spirit of the original with considerable felicity, but not happily calculated to give the English reader an idea of the splendor of its diction and versification. One of the best executed is the following simile from the 12th book of the Iliad;

'As on a wintry day the snowy flakes
Fall numberless, when cloud-assembling Jove,
In counsel wise, hath purpos'd to display
Heaven's armory to mortals: first he calms
The winds, then pours th' incessant show'r that veils
Each summit and the lofty mountain-tops;
Spreads o'er the herby plains, and over all
The fruitful works of the laborious hind;
And on the havens falls, and on the shores
That bound the hoary deep; whose waves advancing,
Backward repel th' accumulating snows;
Yea all the face of nature from above

Wears one white vesture, when Jove's fleecy show'r
Frequent descends: so flew the missile stones
From Greeks to Trojans; from the Trojan race
Against the sons of Greece.'

In his preface, the author frequently mentions Pope's translation of Homer, but takes no notice of Cowper's more recent production in blank verse, though claiming a nearer affinity with his own.

The translations of Horace are less intitled to praise. In rivalling the brevity of the original, Dr. T. has generally lost sight of its beauties; and he has shewn more boldness than judgment in venturing on an undertaking in which Milton himself is generally allowed to have failed. Our courtesy will scarcely extend so far as to let the following lines (from Book II. Ode xii.) pass for verses:

'Fierce Numantia's wars, a long story to tell,
And Annibal dire, and Sicilian seas,
With blood of the Punics empurpled, can I,
To soft measures, adapt, of the lyre:
Or the Lapithæ cruel, Hylæus with wine
Over-drench'd, and the young sons of Earth who, subdued
By Herculean might, had with daring assault
Made tremble the starry domain
Of old Saturn; and better Mæcenas in phrase
Historic, the battles of Cæsar shall write,
His marches triumphal, and chains that invest
The necks of proud menacing kings.'

The original poems have but little to distinguish them. Those which aim at gallantry or familiarity are certainly the least successful; and a stiffness and heaviness mark the author's style, which exclude all the graces of facility.—The following lines, however, (written nearly sixty years ago,) on a Latin translation of the psalms, have much of the point and terseness of Pope:

'When Time the beauty shall at once erase
Of Waller's verse and Saccharissa's face;
When lofty Granville weeps his faded bays,
And learning wonders what a Dryden says;
When years to come shall Cowley's glory stain,
And the Lost Paradise be lost again;
The fame of Addison its date fulfil;
Nay Homer want a new translator still;
This to thy name Eternity shall give:
Dead languages alone for ever live.'

If the whole volume had been written in this manner, we should not have characterized it as a performance of ordinary merit.

Jeff.y

LAW.

Art. 41. *A Treatise of the Law relative to Merchant Ships and Seamen:* in four Parts: I. Of the Owners of Merchant Ships: II. Of the Persons employed in the Navigation thereof: III. Of the Carriage of Goods therein: IV. Of the Wages of Merchant Seamen.

By Charles Abbott, of the Inner Temple, Barrister at Law. 8vo. pp. 540. 9s. Boards. Butterworth. 1802.

We have examined this volume with great attention, and have derived considerable satisfaction from it; since the subjects discussed are highly interesting in a country which owes so much of its importance to its commerce, and no treatise on them has appeared for more than a century. Respecting insurance, indeed, we have two works, one of which is of established reputation, and the other has been lately published (see Rev. for Nov. last, p. 280.):—but the topics here introduced by Mr. Abbott, though of a different nature, equally result from the same code of maritime law, and are equally deserving of investigation. The volume is compiled with great diligence and judgment from the text writers of our own nation, from the reporters of the decisions of our own courts, from the books of the civil law, and from such of the maritime laws of foreign nations and the works of foreign writers, as have come to the knowlege of the author. We recommend it to the profession, because we are certain that they will derive much valuable assistance from consulting it; the information which it conveys being accurate, and the arrangement of the materials very methodical.

We should with pleasure have enlarged on the merits of this production, and of several others which have lately come under our notice, if we consulted our own inclinations, or those of our professional friends alone: but the nature of our work prevents us from dwelling, at great length, on topics in which the generality of readers feel little interest.

S.R.

Art. 42. *Practical Remarks and Precedents of Proceedings in Parliament:* Comprising the standing Orders of both Houses, to the End of the Year 1801; relative to the applying for and passing Bills for inclosing or draining Lands, making Turnpike Roads, Navigations, Aqueducts; building Bridges; for the more easy Recovery of small Debts; Paving, &c. Towns; confirming or prolonging the Term of Letters Patent; obtaining Divorces; and Bills called Estate Bills; with an Introductory Chapter, containing practical Directions for soliciting private Bills in general; and with occasional References to Acts of Parliament, adjudged Cases, &c. By Charles Thomas Ellis, of the Inner Temple. 8vo. pp. 280. 7s. 6d. Boards. Butterworth, &c. 1802.

We have transcribed the whole of this title-page, in order to make our readers acquainted with the variety of subjects considered in the present useful publication. Each House of Parliament has made certain standing orders, which, it is expected, should be strictly observed in proceedings on private Bills, unless a sufficient reason can be given for a deviation from them in particular cases. These orders it has been the object of Mr. Ellis to collect, and to point out the forms to be adopted previously to the introduction and during the pendency of private bills, in order to obtain a private act of parliament. For this purpose, a chapter is allotted to each bill; and the standing orders of either house, to the close of the last year, are methodically placed in that chapter, under the different heads to which

which they are immediately applicable, with a collection of precedents in general use, systematically arranged in an appendix. The author has also noticed those general standing orders which affect all private bills.—The work will be found useful by solicitors engaged in this lucrative department of business.—A publication by the same author on a similar subject was mentioned in our 30th vol. N. S. p. 458. S.R.

Art. 43. *Formulare Instrumentorum:* or a Formulary of authentic Instruments, Writs, and standing Orders, used in the High Courts of Admiralty of Great Britain, of Prize and Instance. Perused and approved as correct by Sir James Marriott, late Judge of the said Courts. 8vo. pp. 400. 8s. Boards. Bickerstaff. 1802.

The subject of this volume can scarcely afford matter for criticism; since, if the forms of proceeding or instruments of process are correct, what more can be required or expected of them? and if the judge, in whose court they are used, has bestowed on them the sanction of his approbation, what caviller will dare to raise his voice? We should have dismissed this article, therefore, with the single observation that the work was likely to be found useful by those for whose service it was compiled, namely the practitioners in the court of Admiralty, had not our attention been arrested by some mysterious passages in the preface.—In our account of a former volume * edited by Sir James Marriott, we were compelled to observe "that the preface exhibited many instances of spleen and ill-will, and seemed to intimate much more than met the eye." The same remark must now be repeated, for it is merited in a still greater degree: but the eminent talents, the accurate and extensive knowlege, and the incorruptible integrity of Sir William Scott, need not be alarmed at the hostile efforts of any writer, particularly of one who is anonymous. S.R.

Art. 44. *A Pocket Dictionary of the Law of Bills of Exchange, Promissory Notes, Bank Notes, Checks, &c.* With an Appendix containing Abstracts of Acts and select Cases relative to negotiable Securities, Analysis of a Court in Assumpsit, Tables of Notarial Fees, Stamps, Postages, &c. By John Irving Maxwell, Esq. of the Hon. Society of the Inner Temple, Author of "The Spirit of Marine Law †," &c. 8vo. pp. 270. 5s. Boards. Clarke and Sons. 1802.

If this compilation be intended for the use of the *mercantile* man, we are at a loss to conjecture of what service the analysis of a court in assumpsit will prove to him; if, on the other hand, it be designed for the *professional* man, the information which it contains is too slight to intitle it to much attention. S.R.

Art. 45. *A Compendious View of the Civil Law, and of the Law of Admiralty*; being the Substance of a Course of Lectures read in the University of Dublin. By Arthur Browne, LL.D. S.F.T.C.D. Professor of Civil Law in that University, and Representative in

* Vide M. R. N. S. Vol. xxxv. p. 431.

† See Rev. Vol. xxxiv.

three Parliaments for the same. The second Edition, with great Additions. 2 Vols. 8vo. 1l. 1s. Boards. Butterworth. 1802.

Of the former edition of this work, we gave an account in our 29th and 34th vols. N. S.; in the present, 'the author has greatly compressed that part which treated of the ecclesiastical law of Ireland, and has supplied its place by enlarging on the law of the Admiralty, and shewing its connection with the civil law.'—That portion of the work, which relates to the law and practice of the courts of Admiralty, though it does not profess to be a complete treatise on the subject, contains much valuable information, and will be found useful by lawyers; to whose attention we recommend it. S.R.

Art. 46. *The Law of Landlord and Tenant*; including Leases, Assignments, Tenants in Fee, for Life, for Years, at Will, Rent, Mortgages, Corporations, Ecclesiastical Persons, Copyholds, Lodgings, Waste, Fixtures, Notice to quit, Ejectment, Distress, Remedies for Landlord and Tenant, and Poors Rate. To which is added an Appendix of Precedents. By William Woodfall, of the Middle Temple, Esq. Barrister at Law. Royal 8vo. pp. 730. 16s. Boards. Butterworth. 1802.

This will be found a very convenient compilation; and we have quoted the title-page at length, in order to shew to our Readers on what a great variety of topics this volume may be consulted with advantage. Other treatises on this subject have appeared, but they are all (except one, which is only a pamphlet,) of an early date; so that some statutes have been enacted, and numerous cases decided, in the interval. Mr. Woodfall has comprehended every thing in his work, that is connected with the law of landlord and tenant, on which information can at any time be required; he has arranged his materials methodically; and he has written perspicuously. He modestly says; 'The claim of a compiler to any merit for his performance must be at best merely negative. The compiler of this work will have attained his object, if it be found that he has in any tolerable degree combined accuracy of research with clearness of explanation.'

The editor is certainly intitled to the praise of having produced a very satisfactory work, on a subject also in which there are questions of no inconsiderable difficulty; and a publication useful not only to the professional man, but to almost every member of society; for how few persons are there, who are not interested in the rights of either landlord or tenant? S.R.

MISCELLANEOUS.

Art. 47. *The Beauties of Sentiment*, or select Extracts from the best Authors, antient and modern, on a great Variety of Subjects, on a Plan entirely new. With synonymous Words, and a Definition of most of the Articles. Also a List of the best Books on the principal Subjects. 12mo. 2 Vols. 8s. Boards. Symonds, &c. 1801.

Writers on almost every subject are now become so numerous, and the price of modern books is so much advanced, that it is not easy for the majority of readers either to select the most desirable, or

to purchase the most valuable. Hence epitomes and extracts have formed of late a fashionable species of publication; and certainly, to those who are not able to make their own selection, they may, if well executed, constitute a very useful resource.—Of the volumes before us, the first is a compilation from a variety of authors, both of the Establishment and Dissenters, on sacred topics. The object of the editor appears to be more particularly to establish the doctrines of *Faith* and *Grace*, as they are taught in the *Evangelical* school.—The second volume consists of extracts from our most approved authors on moral and literary subjects, which are well arranged under their respective classes, and render it a good text-book and director for such persons as are removed at a distance from the fountain head, and are therefore obliged to "drink of the brook in the way."

Art. 48. *Astley's System of Equestrian Education*, exhibiting the Beauties and Defects of the Horse; with serious and important Observations on his general Excellence, preserving him in Health, Grooming, &c. With Plates. 8vo. 10s. 6d. Sold at the Amphitheatre, and by all Booksellers.

The well known experience and skill of Mr. Astley, now a veteran in equestrian practice, are sufficient recommendations of this work, without any critical passport. Most willingly, however, do we add our testimony, and strongly advise the perusal of these pages by all those who can be interested in their contents; and few are *not*, in some way, concerned in the right management of the noble animal whose character is thus truly and eloquently described by Mr. Astley:

'I crave permission to remark, that this generous and serviceable creature possesses the courage of the lion, the fleetness of the deer, the strength of the ox, with the docility of the spaniel: by his aid, men become more acquainted with each other; he not only bears us through foreign climes, but likewise labours in the culture of our soil; draws our burdens and ourselves; carries us for our amusement and our exercise; and both in the sports of the field and on the turf, exerts himself with an emulation, that evinces how eagerly ambitious he is to please and to gratify the desires of his master.

'He is both our slave and our guardian; he gives profit to the poor, and pleasure to the rich; in our health he forwards our concerns, and in our sickness lends his willing assistance for our recovery.

'This fine, this spirited animal participates with man the toils of the campaign, and the glory of conquest; penetrating and undaunted as his master, he views dangers, and braves them; accustomed to the din of arms, he loves it with enthusiasm, seeks it with ardour, and seems to vie with his master in his animated efforts to meet the foe with intrepidity, and to conquer every thing that opposes itself to his matchless courage.'

We learn from the inscription under Mr. Astley's portrait, prefixed to this volume, that he is now in his 61st year.

Art. 49. *Excentric Biography*; or Sketches of remarkable Characters, antient and modern. Including Potentates, Statesmen, Divines,

Divines, Historians, Naval and Military Heroes, Philosophers, Lawyers, Impostors, Poets, Painters, Players, Dramatic Writers, Misers, &c. The whole Alphabetically arranged; and forming a pleasing Delineation of the Singularity, Whim, Folly, Caprice, &c. of the Human Mind. Ornamented with Portraits of the singular Characters noticed in the Work. 12mo. pp. 348. 4s. Boards. Vernor and Hood.

We have sometimes thought that a volume of biography, such as this professes to be, containing the lives of persons distinguished for the singularity of their humour or the excentricity of their general conduct, would be highly acceptable to the public. Every town and almost every village in the united kingdom has, or has had, its oddity, of whom anecdotes are related in the neighbourhood; and which, collected with judgment, would be not only entertaining to the public at large, but highly interesting to all who follow what the poet deems the proper study of mankind. The present work, however, does not altogether accord with our ideas; nor, as we think, with its title. Thomas Britton, the musical small coal-man, Mary Tofts, vulgarly called the rabbit-woman of Godalming, Greatorex the stroker, Elizabeth Canning, Hannah Snell, John Mounsey, Esq. commonly called the king of Patterdale, Baron Trenck, Emanuel Swedenborg, Lord Herbert of Cherbury, Hastings of Huntingdon, the Duchess of Kingston, Mrs. Bellamy, Dr Graham, Mr. John Howard, and a hundred others, the reader will here seek in vain; though he will find Alexander the Great, Anacreon, Archimedes, &c. through the Alphabet, to Zeno and Zeuxis. In short, the work consists too much of details which occur in every book of biography, magazine, &c.—In the life of the facetious Captain Grose, however, we met with an anecdote new to us, which we shall quote, because it is a good one.

'Though an officer in the militia, his figure was so remarkably short and thick, that some pretended to think him a kind of burlesque on the military character. He delighted much in punning on his own figure, of which we shall mention an instance, as a proof of his familiarity and goodnature. In a culinary tête-à-tête with his housekeeper, she thus expostulated with him: "Sir, as you are *inclinable to be fat*, you should not eat food of a nourishing kind; you ought rather"——. "You jade," interrupted he, "I am *not inclinable to be fat*. That I am fat is wholly *against my inclination*. I consider it as a *misfortune* to be fat. For the future, therefore, remember that I am *disinclined* to be fat."

The singular but respectable character of Matthew Robinson, Lord Rokeby, who died at his seat near Romney in Kent, in Dec. 1800, aged 88, is one of the excentricities recorded in this volume; and a portrait of him is added. Two or three other miniatures are also prefixed. T..ke.

Art. 50. *The Picture of London, for* 1803: Being a correct Guide to all the Curiosities, Amusements, Exhibitions, public Establishments, and remarkable Objects, in and near London; with a Collection of appropriate Tables. For the Use of Strangers, Foreigners,

Foreigners, and all Persons who are not intimately acquainted with the British Metropolis. 12mo. 5s. bound. R. Phillips.

The editor of this *pocket cicerone* speaks in the most sanguine terms of its utility, and an inspection of it leaves us but little inclined to dispute his pretensions. It contains, indeed, a great variety of information which will be very acceptable to every person, native or foreigner, stranger or *old acquaintance*, who visits the great emporium of the British Empire;—and the whole is well arranged, and rendered easily accessible by a copious index. Some neat plates and maps also illustrate the volume.

It is intimated that the work will be continued annually, with the requisite alterations and additions. G.2.

Art. 51. *A new Mode of conducting the Corn Markets of Great Britain;* with a Plan to put a stop to Monopoly in Provisions. By James Sayers, of Bath. 8vo. 2s. Robinsons. 1802.

When we are in doubt whether to treat a subject seriously or ludicrously, we often incline to the latter; because our occupation has in general such an overstock of gravity in it, that we find it to require a little relief:—Mr. S. must therefore forgive us if we laughed at his plan as wild and extravagant. Precious as our time is, we perused the whole of his pamphlet: but, when we inform our readers that he recommends five millions sterling to be expended in the erection of enormous market-houses in order that corn may be brought in bulk to market, to oblige farmers to take out *licences*, to use *permits*, to be *registered* and *roll-called* like soldiers before the market commences, they will probably take the hint, and save both their time and their money.

Had not the name of the author been affixed, we should have considered this pamphlet as designed to ridicule the various romantic schemes which have been thrown out, respecting the price of provisions. Our own opinion is that trade ought not to be unnecessarily embarrassed; and that, the less Government interferes, the better it will be for the community. In times of accidental dearness, alterations of the old system are suggested, as if the laws were to blame, instead of bad seasons and other unpropitious circumstances; when in justice we ought to reflect that, under the system which declaimers are in such haste to destroy, cheapness and national prosperity have in general prevailed. The united blessings of peace and abundant harvests will preclude the necessity of making Market-houses as large as Cathedrals. Mo-y.

Art. 52. *A Dissertation on Landed Property*, so far as respects Manors, Farms, Mills, and Timber. By Robert Serle. 8vo. 2s. 6d. Hatchard. 1802.

Judgment must be combined with experience, in order to qualify a man for ably lecturing on any subject; and Mr. Serle appears to possess both these requisites in the present discussion. Though his remarks are concise, they are much to the purpose, and country gentlemen may derive benefit from a perusal of them.

Having been employed by the Bishop of Winchester in carrying into effect a plan for rectifying abuses which had crept into some Manors

Manors belonging to the diocese, Mr. Serle's attention was particularly directed to manors, and their incidents,—to farms and their management,—to mills,—and to timber, its cutting down and the application of it to the uses of husbandry. We cannot particularly notice the various contents of this pamphlet: but we shall in two instances state the result of his observations.

First, with respect to the inclosure of common fields, Mr. Serle remarks 'that it cannot be always necessary to the extent proposed, and in many instances would not be wished. The thing desired is to put together the scattered lots of each person, and to preserve common fields as the most convenient arrangement.'—

Secondly, we shall give his opinion on the subject of large and small farms.

'Assertions have often been made, that large farms are detrimental, for that poultry and pigs, so necessary for daily sustenance, are not an object to the large farmer. The main reason lies deeper; it arises from the extent of the farm, and the comparative distance of the grounds from the farm yard. In Hampshire, three-fourths of the land are in the hands of large farmers, and distributed in progression, from three to fifteen hundred acres: the remaining fourth, from 250 acres downwards, is in small farms. One third of large farms produce a regular course every four years, and small ones in the same time; but the other two thirds of large farms do not come round under the eighth year; the land lying so wide, that the farmer cannot cultivate it, without great labour. The balance of produce is against large farms.—There is nothing to be done for encouraging a better management of these two thirds, but building a small farm house, &c. and with this addition an increase of rent is to be expected. No doubt can be had on the score of expedience.'

These extracts will speak for themselves; and the author's hints respecting coppices and timber trees are not less judicious. Mo-y.

Art. 53. *A few Days in Paris;* with Remarks characteristic of several distinguished Personages. 8vo. 2s. Hatchard. 1802.

The author of this tract, who is of the military profession, and has seen 'twenty years service in the British army,' writes like a man of discernment and a gentleman, but under great national prejudices and prepossessions, and with rather a limited scope of observation. He seems desirous of persuading his countrymen that Paris deserves not that eager curiosity which has lately been directed towards it, and that they will act wisely in staying in old England; which possesses so many superior recommendations in the gifts of nature, the acquirements of art, and the comforts of society. With regard to the latter point, indeed, he says that society is 'no where to be found in Paris:' but we must observe that here is no reference to the company of men of science, literature, and the arts. The author attended once, and only once, at the National Institute; and his account of the proceedings is sufficiently depreciating, concluding with this remark: 'I saw too much of the deadly spirit of literary envy and competition, to have any desire to repeat my visit.'

Various passages in this pamphlet may be compared with the accounts given in a similar production, noticed in p. 420. of this number. Bonaparte is thus described:

'The

'The person of the First Consul is small, below the ordinary size of men. The Consular *garb* does not become him; he looks best in the plain uniform of a National Guard, which he much affects to wear. His face is strongly marked with melancholy, reflection, and deep thought; the lines of premature age are very visible in him. He is said to be impenetrable, even to his friends—dreadful state! But this ill accords with the boiling rage he threw himself into at the discomfiture at Acre *. His eyes are well formed, and well set, animating a countenance which has been seldom known to smile. His voice is the deepest toned I ever heard, and seems to issue from a tomb. His mouth is large and handsome; and in general it may be asserted, there is that harmony of features which denotes an 'Entire Character.' The various resemblances of him are tolerably exact; though they by no means do him justice, nor give his *Look*, which is extremely interesting.'

A particular relation of the monthly grand review of the troops next occurs, which will interest the author's military readers.

Madame Bonaparte is said to be 'dying for a drawing room,—but this cannot be:' yet we now know that, among other impossibilities, this also has been effected since the author penned this sentence.

Some anecdotes respecting Mr. Fox's reception at Paris, the usual presentations to the First Consul, and to the Secretary for foreign affairs, &c. are inserted: but the work is rather a series of reflections than the detail of a tour, or a description of the French metropolis.

An appendix contains an original letter from the much lamented Sir Ralph Abercrombie, giving directions for the retreat of a column of our army in Holland in 1795; Sir R. Wilson's account of the massacre of the garrison of Jaffa, and of the 3800 prisoners, of the sick and wounded in the hospitals, &c. &c.; and the whole terminates with the following expressive remark on the immoralities of Paris:

'There is a touch of dissoluteness in Paris as offensive to decency as it is destructive of *pleasure*; and the women in France have yet to learn, what it is so much their interest to know, that the imagination is a *busy power*. In a word, the French are hastening fast towards the state of manners that has been humorously predicted of England: "This sublime age reduces every thing to its *quintessence*. All periphrasis and expletives are so much in disuse, that very soon the only way of making love will be to say *lie down*." (Lord Orford.)

G.2.

Art. 54. *Village Dialogues*, between Farmer Littleworth and Thomas Newman, Rev. Mr. Lovegood, Parson Dolittle, and others. By Rowland Hill, A. M. 12mo. 1s. Williams.

If there can be no doubt of the good design of the author of these dialogues, yet it may be questioned whether their tendency be in all respects unobjectionable. Desirable as it may be to diffuse religious principles among the poor, we do not wish to encourage in them that affectation of piety which is commonly called *cant*, with spiritual pride, and contempt of their superiors. We may ask Mr.

* 'See Sir Sidney Smith's account of that event.'

Hill,

Hill, moreover, while he condemns stage plays, whether it be proper for him to call dramatic dress and effect to his aid; and whether it be fair to prejudice the mind by the use of such names as he has employed;—whether, for instance, the clergymen who are not of the sect to which Mr. H. is partial ought to be called Mr. Dolittle, Dr. Blunderbuss, and Dr. Dronish?

Thomas Newman is a labourer converted to methodism, and who succeeds also in converting his master, farmer Littleworth. On raking up and burning the weeds in the field, he prays that the Lord may burn the weeds of sin in our hearts! He does the work himself in one instance, and then hopes that the Lord will do it in the other.—This labourer and his family are represented as comfortable and happy in their cottage, having the deficiencies of wages assisted by the liberality of those who admire his virtue: but this, as a general representation, is not a fair one. If all the poor were equally respectable with Thomas Newman, liberality must be divided, and then their state would not be such as Mr. H. describes. Moy.

Art. 55. *Impartial Thoughts on the intended Bridges over the Menai and the Conway*, with Remarks on the different Plans which are now in Contemplation for improving the Communication between Great Britain and Ireland through the Principality of Wales: To which are prefixed, Sketches of the Bridges, and a Map of the Roads. By a Country Gentleman. 8vo. 2s. Stockdale.

Of the question agitated in this pamphlet, we know little more than we have gathered from the tract itself. The writer lays claim to impartiality; and if he be not impartial, to us at least he appears to be so, for we find things stated fully, clearly, and ably. He has some tincture of philosophy and learning; and if the composition be not skilful from habit, it is at least agreeable from the propriety of the author's taste and judgment. As we consider ourselves in some respects as guardians of the purity of the English language, we object to the phrase *tidal* waters; and in page 23, instead of *physical* impossibility, the author uses the phrase '*moral* impossibility.'

These are but trifling observations; and the perusal of the pamphlet has so well satisfied us, that we think it our duty to recommend it to all persons, to whom the subjects discussed in it may be matter of concern. R. Wood.

SINGLE SERMONS.

Art. 56. *Thoughts on the Harvest.* Preached at the Chapel of St. Mary, Penzance, Jan. 17, 1802. By Charles Valentine Le Grice, A. B. late of Trinity College, Cambridge. 8vo. 1s. Badcock.

Various allusions are made in the Parables of Christ to the vegetable creation, and some of these are noticed by Mr. Le Grice: but there is one expressly on the Harvest which he does not mention.—He conceives that the expression in the Parable of the Prodigal, "when he came to himself," implies that he had previously *fainted* through hunger; in which conjecture there is something plausible: but Mr. Le Grice's inferences from the story of the temptation, and from the nature of vegetation, are far fetched and irrelevant. He speaks of 'the *pass* of time,' which perhaps is a Cornish provincialism. Moy.

Art.

Art. 57. *Charity the Bond of Peace and of all Virtues*, composed, preached, and published, at the Request of the Philanthropic Society at Banbury, in the County of Oxford. By John Lambert, M. A. Curate. 4to. 1s. Vernor and Hood.

To some general observations on the excellence of benevolence, is here subjoined an earnest recommendation of the Charitable Society at whose request this sermon was preached; and which Mr. L. asserts, on his own knowlege, has been productive of great advantages.—The outline of the plan, with the rules of the Society, ought to have been given with the sermon, for the information of those parishes who may wish to form a similar institution. **Mo-y.**

Art. 58. Preached at the Cathedral Church of Winchester, at the Summer Assizes, 1801, holden for the County of Southampton. By John Davies, A. B. of St. Mary Hall, Oxford. 4to. pp. 14. Portsmouth, printed.

This discourse appears to us very well adapted to the solemn occasion. The preacher offers, in plain and proper language, those reflections which are calculated to deter or reclaim men from vice, and make them dread the seat of the profligate and the scorner. It may, perhaps, be his modesty which leads him often to introduce quotations from other writers; and they are short and fairly acknowleged. We find at the foot of the pages the names of Stillingfleet, Jortin, Beccaria, Shepherd, Porteus, and several others. **Hi.**

Art. 59. Preached at the Close of a Series of Lectures on the Signs and Duties of the Times, continued for nearly three Years, in the Metropolis, by a Society of Clergymen. Published at the unanimous Request of the Society. By Thomas Scott, Chaplain to the Lock Hospital. 8vo. 9d. Seeley, &c.

This discourse may be classed among the thanksgiving sermons for the peace, and its general tendency is to animate us with pious gratitude for that event. To the common objection that the peace will not be permanent, Mr. Scott replies; 'if God hath, after a tremendous storm, brought us safe to a commodious anchorage, in answer to our prayers, let us trust him that he will in future prevent farther storms, or carry us safely through them;' and in answer to those who apprehend danger to our principles from an intercourse with the Continent, he observes that we may "follow peace with all men," and yet "have no fellowship with the unfruitful works of darkness." **Mo-y.**

Art. 60. Preached in the Chapel of Gosport, 14th February 1802, being the yearly Meeting of the Children educated at the Charity Schools in the Town of Gosport. By Edward Poulter, M. A. Prebendary of Winchester. 8vo. 1s. White.

St. Paul's panegyric on *Charity* in 1 Cor. xiii. 18., in which he exalts it above Faith and Hope, gives occasion to Mr. Poulter to discuss and to exhibit the excellence of this virtue. He maintains it to be the surest road to fame as well as to heaven: but, when he makes this assertion, he understands by charity the divine principle of benevolence, which is directed by reason and not by passion, and which is uniform and progressive in its operation. On the nobleness of that charity which has education for its object, and which employs itself rather to prevent than to remove misery, he argues with force;

and the generous and liberal sentiments of the preacher are as honourable to his own heart, as they must have been useful in recommending the institutions for the benefit of which they were inculcated. Mo-y.

Art. 61. Preached before the Stamford Lodge of Odd Fellows, in the Parish Church of All-Saints, Stamford, 14th June 1802. By the Rev. Robert Lascelles Carr. 4to. 1 s. 6 d. White.

From the text with *five sparrows* in it, (Luke, xii. v. 6.) the preacher *oddly* enough addresses the *odd* fellows, and leaves them to infer from his arguments in favour of a *particular* Providence that, since the Creator does not forget a little animal, worth no more than half a farthing and the fraction of half a farthing, he will not overlook an *odd fellow* of the Stamford Lodge: who, with all his oddities, must be of more value than a poor sparrow. In justice to Mr. Carr, however, we must observe that his sermon is not disgraced by any *oddities;* and we learn also that the *oddies* to whom it was addressed are not *noddies*, but a set of very honest fellows. Yet, before Mr. C. again seriously preaches to them from the pulpit, should he not advise them to adopt some other appellation? If a society of well meaning men should jocosely choose to be called the *Hell-fire Club*, it would be *more than odd* to hear a Christian Divine directing his exhortations to *the gentlemen of Hell-fire.* D.º

CORRESPONDENCE.

Mr. Parker's letter, on the subject of his pamphlet on Gates, &c. (see Rev. Nov. p. 335-6.) proceeds on a misconception of our meaning respecting the plates. We stated that we could not present all his ideas to our readers, because we could not exhibit the engravings; not that the plates were wanting in our copy of the tract.

The letter signed *Jafozi and Vahotsav* relates to a matter which appears not to come within our cognizance.

We request to know how we may return the packet from E. C. in Cumberland. Such applications are frequently made to us, and must always be rejected: but, in the present instance, we will at least desire our Correspondent to indulge no vain hopes which will lead to painful disappointments.

We are sorry for the complaint of '*A Constant Reader*' respecting any marks of haste in printing and stitching the Numbers of the M. R.: but the circumstances attending periodical publications render it impossible always to guard against such *incuriæ*.

☞ The APPENDIX to Vol. XXXIX. of the MONTHLY REVIEW, containing the FOREIGN LITERATURE, Title, Index, &c. will appear with the Number for January.

*** In the Rev. for Nov. P. 273. l. 9. for '*Fichteliæ*,' r. *C. Fichtelii*; and for '*Schritteri*,' r. *Schrætteri*. P. 275. l. 21. for '*Calliuna*,' r. *Calluna*. P. 313. l. 5. from bot. for 'material plates,' r. *material of the plates*. P. 324. l. 19 for 'form, of,' r. *forms of*. P. 333. l. 36. insert *a* before '*standard*.'

see pp. 347, 408, 412.

APPENDIX

TO THE

THIRTY-NINTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Traités de Législation Civile et Pénale*, &c.; *i. e.* Treatises on Legislation, Civil and Penal; preceded by General Principles of Legislature, and a View of a complete Body of Law; and followed by an Essay on the Influence of Time and Place respecting Laws. By JEREMY BENTHAM, an English Barrister. Published in French by *Et. Dumont*, of Geneva, according to Manuscripts intrusted to him by the Author. 3 Vols. 8vo. Paris. 1802. Imported by De Boffe, London.

WE feel some regret on being called to introduce, in our foreign department, a publication which properly belongs to the literature of our own country; and the merit of which is such that we are not disposed to resign our claims respecting its origin. It appears strange, indeed, that a foreigner should be the first to undertake for Mr. BENTHAM a labour to which it seems he has the greatest dislike, viz. that of revising his own productions; and we wish that the province had been assumed by some Englishman, who might thus have prevented the naturalization of a performance which does credit to the age, among a rival people too much inclined to dispute our best and fairest pretensions. The editor very frankly states the share which he has had in this production, and he speaks like a man of honour and candour; yet while we allow this, we must add that the work does not always sufficiently bear the marks of its English origin, and that the editor (unwarily, we doubt not,) gives it too much of the cast of a French composition. M. *Dumont* is however intitled to general thanks, for having rescued these papers from the concealment in which they would otherwise, most probably,

have much longer continued; and for having thus afforded the public an opportunity of obtaining the important information which they convey.

The singular ability shewn by Mr. BENTHAM on former occasions *, in treating subjects of the sort here discussed; and the reputation of the editor, who was the coadjutor of *Mirabeau*, and the friend and inmate of an enlightened statesman in this country; disposed us to pay particular attention to the volumes before us;—and, as we proceeded in the perusal of them, we found the matter contained in them fully justifying the conjectures which we had formed of their merit. If we have rightly appreciated the labours of Mr. BENTHAM, they open so much of a new career in jurisprudence, that they will be considered as forming an epoch in its history; and if we do not greatly mistake, the shelves which contain the former books on the laws of nations, on general legislation, and on the Roman code, will sink greatly in value in the estimation of those who carefully digest the contents of this work. The attentive reader, who enters on it without prejudice, will see that, if he means not to be deceived and to lose his way in chaos, he must have recourse to first principles, to the foundations of morals, to the rules of sound logic, to the researches of metaphysicians, to nomenclatures founded on the properties of things, to models of scientific classification, and to the frequent study of these papers: he will then descend with ease to the perusal of the productions of former jurists, and will readily discern the material errors, the confusion of terms, and the want of arrangement, chargeable on the best informed and most acute among them. He will be no longer puzzled by the paradoxes which procured great temporary celebrity for a confident class of authors; of which the logic here laid down shews the futility in theory, as effectually as the experience of our time has exemplified their mischief in practice.

By substituting accurate for loose definitions, as well in those terms which pertain to the foundation of legislation as in those of secondary import, by an improved classification, by a new nomenclature, and by a more happy arrangement, Mr. B. has been able to erect his coercive and preventive systems: the one insuring protection against crime more completely than any yet known, and the other promising to contract its empire more than our sanguine hopes would have anticipated. The readers of his former works are not unacquainted with these principles, but they will here see farther into the use that may be made of them.

* See Rev. Vols. lxxviii. p. 361. and Vol. xvi. N. S. pp. 298. 406.

This

This collection, it is observed by the editor in his introduction, contains no treatise on the subject of a political constitution: but we are told that we are not to infer, from this omission, that the author considers all forms of government as matters of indifference, nor that he is of opinion that there is no certainty in the theory of political powers, but that he is far from entertaining an exclusive preference for any particular mode of government. He thinks that *the best constitution for any people is that to which it has been accustomed;* – that the public welfare is the only end, the only object of intrinsic value, and that *political liberty is but a relative good, one of the means of arriving at this end;* – that, where good laws prevail, the public welfare may exist in a high degree, even if there is no political liberty; – and that, where most political liberty exists, if the laws are bad, the people will necessarily be miserable. We learn that Mr. BENTHAM, while directing his researches to the vices of laws as the cause of the largest number of evils, has been ever studious to guard against what he considers as the greatest evil of all, namely, the overthrow of authority, and revolutions of property and power. The existing government is the instrument by which he seeks to give effect to his views; and in exhibiting to all governments the means of amelioration, he points out to them the means also of insuring and prolonging their own existence. His conclusions are equally applicable to monarchies and to republics. He does not say to the people, 'seize on authority, and change the form of the state:' but he says to governments: 'Inform yourselves of the maladies which enfeeble you, and study the regimen which will cure them: adapt all your legislative operations to the wants and lights of the age: enact good civil and penal laws: so frame your tribunals, that they shall inspire public confidence: simplify every process: in your taxations, avoid oppression and inefficiency; and encourage commerce by simple methods. Have you not all an equal interest in perfecting these branches of administration? Extinguish the dangerous notions which have been disseminated among your people, by advancing their welfare. You have the formation of the laws; and this right alone, judiciously exercised, may become the safeguard of all the rest. It is by opening a career to legitimate hopes, that you arrest that of those which are unlawful.'

To preserve while correcting, to study circumstances, to humour ruling even if unreasonable prejudices, to prepare innovations so gradually that finally they appear not to be such, to avoid derangements of and shocks to property and power, not to disturb the channel of hopes and habits, to reform abuses with-

out detriment to present interests;—such are the lessons which constitute the uniform object of this work. If we owe the analytic mode of reasoning to Socrates, the aid of classification and the invention of the syllogism to Aristotle, and induction as applied to physics to Bacon; so, in the opinion of the editor, we owe to Mr. BENTHAM a logical apparatus, which has its principle, its tables, its catalogues, its classifications, and its rules; and by means of which he has converted *into science* those branches of morals and legislation, which hitherto have been the domains only of erudition, eloquence, and genius.

The editor considers these Treatises as forming an antidote to two sorts of political poison, that which is diffused by the sceptics, and that in which the dogmatists abound.—The sceptics he represents as those who deny that there are any certain and universal principles of legislation. Defining the object of law to be *to prevent evil*, and stating the progress already made in the attainment of that end, he clearly shews the utter unreasonableness of this desponding doctrine.—The dogmatists he describes as consisting of jarring sects, but all agreeing in the practice of crying up some general principle, such as passive obedience, divine right, rights of man, social contract, &c.; who contend for uniformity in modes of government; who maintain that their favourite systems are the fittest for all times and places; and who would establish them universally. These men consider the species rather than the individual; and, in their estimation, the welfare of the existing generation has no weight. Opposite in every respect to these are the tenets of Mr. B.:—he would introduce no law till the reason of it is most clearly assigned; he has taken pains to unravel the sophisms by which men have justified the sacrifice of present individual interests to those which are distant and abstract; he would not let a particle of evil fall on the most odious malefactor, without satisfactorily shewing the necessity of it; and he would make no law irrevocable, even for a time, Agreeably to his admirable maxim, *Que de choses dans une Loi!* his system is moderate, cautious, claiming solidity rather than splendour, and aiming at permanent benefit rather than displaying imposing energy.

Though the substance of the first volume of this collection has already been laid before the public by Mr. B. himself, and reported in our 16th Vol. N. S. we shall be under the necessity of again taking some notice of it in this place, in order to give our readers an insight into what follows.

We agree with Mr. BENTHAM in his defence of the principle of utility against the objections of the advocates for the theological principle: but, with due deference to his mode of argument, we submit that the principle of utility, and that of the

will

will of God, should never be allowed to be stated as hostile; and that the attack from this quarter should be parried by maintaining the coincidence of the rules drawn from each source. Instead of arguing in favour of the rule drawn from utility, we should require them to shew the instances in which that which is founded on the divine will moves contrary to or departs from the former. This mode, it appears to us, cuts the controversy short, leaves no ground for the odium which unfair adversaries seek to throw on the side of the advocates for the principle of utility, and insures to the latter an easy victory. Will grave men contend that, while the *physical* phænomena suggest unerring laws for conduct, the *mental* do not; and that moral phænomena lead to one set of conclusions, while revelation requires the belief of opposite deductions; that the page of nature holds out a certain law, while that of scripture maintains a contradictory one? Do we not allow the near advances of Socrates, Aristotle, and Tully, to a perfect moral system; and why are the antient moralists to be less outstripped by the moderns, than the antient naturalists? Can they produce an instance in which a course of vice has led to as much genuine happiness, as the opposite line of virtue would have produced? When we see men violate all sanctions, can it be of bad consequence that the tendency of the temporal should be the same with that of the spiritual? Or, is it serving virtue to proclaim her at war with utility?—The declarations of certain modern ecclesiastics, adopted by others who seek favour with them, have drawn from us these observations.

Mr. BENTHAM next considers the principle of utility as opposed by the ascetic, and that of sympathy and antipathy. Among the votaries of the latter, he includes all those who make the moral sense, common sense, the understanding, the fitness of things, the law of nature, natural justice, &c. the criterion of the morality of actions. The ascetic principle he considers as in direct opposition to the doctrine of utility, while that of sympathy and antipathy often coincide with it; and he thinks that the ascetic rule is practised only by individuals or small associations, and never by governments. He is of opinion that the latter act on the principle of sympathy and antipathy; that all their endeavours to promote liberty, commerce, power, justice, &c. are to be referred to this motive; that their error consists in regarding these respectable objects as ends, whereas they are means only; and that they substitute them in the place of the good which they are calculated to produce.

In applying the scale of pains and pleasures to morals, the author only treads in the same path with preceding writers; but, when he makes it the basis of legislation, the field is

more his own.—Any reasoning in morals, he says, which cannot be translated by those simple terms, *pain* and *pleasure*, is obscure, sophistical, and barren. The following passage is a key to his whole system;

'Would you inquire into the subject matter of *offences*, that prevalent object in all legislation; this examination is nothing but a comparison, a calculation of pains and pleasures. If we consider *crime* or the *ill* of certain actions, that is to say, the pains which result from them to certain individuals, we investigate the *motive* of the offender, or the attraction of a certain pleasure which led him to commit it: the *fruit* of the crime, that is to say, the acquisition of a certain pleasure which was the consequence of it: the *legal punishment* to be inflicted, that is to say, one of those pains which the delinquent is forced to undergo. The theory of pains and pleasures, then, is the foundation of the whole science.'

Pleasures and pains, considered as sanctions of law, the author divides into four classes: 1. physical; 2. moral; 3. political; 4. religious. He considers the respective force of these several sanctions, their modes of operating separately in opposition to each other, or conjointly, and their proper and their undue limits.

The circumstances which affect sensibility are very neatly stated, and the conclusions are ingeniously and luminously connected with the province of a legislator. A knowlege of these circumstances, Mr. B. says, is necessary, 1. in order to estimate the degree of an offence: 2. to find the measure of satisfaction due to the injured party: 3. to ascertain the effect of the pains inflicted on offenders: 4. to adapt laws to countries, and to classes of subjects in the same country.—His remarks on the subject of political good and evil, and on the mode of their gaining ground in society, claim the reader's utmost attention; not only on account of their novelty, their excellence, and as specimens of moral analysis, but as being the basis of his system of penal legislation: on which subject they throw very strong light. Every new offence, he says, is an encouragement to the commission of more; it lessens the attendant ignominy; it is a direct injury to the party, and through the channel of interest and sympathy it extends the mischief to his immediate connections; it is an evil to society as affecting it with alarm, and as increasing its danger; which, if it be followed by others, may become so great as not only to wound a people with distressing apprehensions, but to paralyse their active powers *. He also traces the course of unrestrained crime from

* Mr. B. has passed over the negative part of the evil; namely, the loss to society in its deprivation of the fruits which would have arisen

from its first to its extreme point, from its evil effects on the individual to the dissolution of the bonds of society.

Mr. B. next defines the different limits of legislation and morals. Both, he says, have the same end, but they differ in their extent; they have the same centre, but unequal circumferences. The sanctions of laws are not of equal extent with those of morals, because the moral delinquency is in many cases a less evil than the law; because the ordinary means of the law are inadequate to its detection; because the law cannot be made equal to the suppression of a slight vice, without often giving rise to others of more importance. In order to shew the absurdity of religious penal laws, he asks; if a man believes that conformity to a given usage, or the profession of a certain creed, will deprive him of a state of heavenly felicity, what can the legislator oppose to an interest so important? — He advises legislators to be sparing of laws for the prevention of self-injuries, and to interpose only to check those which respect others.

The chapter on false modes of reasoning in matters of legislation is a most agreeable miscellany; disclosing a fund of original ideas, and displaying happy logical skill and great acuteness. The reader will be most struck with the refutation of the false reasonings which are founded on the metaphorical expressions, "*an Englishman's house is his castle,*" "*the mother-country,*" "*corruption of blood,*" "*social contract,*" &c. &c. It is curious that, amid the multitude of argumentations on these subjects, it has seldom been considered that they were founded on figures of speech, the justness of the application of which ought to have been first examined.

Mr. BENTHAM denies the existence of natural law and natural right in their literal sense, while he condemns them as metaphorical expressions, because they occasion contradictions in language. Right, he contends, is created by law, and incapable of any other origin; nature knows only faculties and means, the exercise of which it is the object of right, founded on law, to insure and guarantee.

The principle of utility (says Mr. B.) having often been ill applied, or understood in a confused sense; having lent its name to crimes; and having been considered as the opposite of eternal justice; it appeared in a degraded light, it had the reputation of being mercenary, and courage became necessary to restore it to credit, and to establish it on its true foundations:

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arisen from the honest exertions of those faculties which offenders apply to the production of evil.

"..... *ante oculos fœde cum .... jaceret*
In terris oppressa."

To this courage the author has an undoubted claim, for he is its most spirited and decided, as well as its most able and indefatigable, assertor.

In treating of the relation between laws, offences, obligations, and services, the author observes that, prior to law, there were only persons, things, and actions; actions which, though they exist but momentarily, leave behind them a numerous progeny. In early times, we may suppose, as it became evident that certain actions had an invariable evil tendency, a general wish was excited that a stop should be put to them, and that they should be regarded as offences. This wish, clothed with an exterior sign, received the name of *law;* and thus to declare, by a law, that such or such an act was forbidden, was to erect it into a *crime.* To insure to individuals the possession of a given good was to confer on them a *right;* to enact that men should abstain from all acts incompatible with the enjoyment of the right thus bestowed, on certain persons, was to impose on them an *obligation;* and to oblige them to contribute, by a given act, to the enjoyment of their equals, was to subject them to a *service.* The ideas of *law, crime, rights, obligation, service,* are ideas which spring up together, which exist together, which are and which continue inseparable.—It is by forming actions into crimes, that the law confers *rights*; and the division of rights is to be referred to that of crimes. The distinction between offences and rights is merely verbal, and between the ideas there is none. To create offences is to create obligations or services, and to create the latter is to create *rights.*

We shall not do justice to our readers, if we do not here repeat those parts of Mr. B.'s former work which relate to the connection between civil and penal law; which he holds to be most intimate. The civil law sets up a right, and the penal fixes the punishment of its violation: civil laws are regulations without penal clauses, or prescribed simple obligations; the civil law may order restitution, but, when a law goes any farther, it is to be considered as penal. Every civil law is a title ending in a penal one; and the latter is the consequence, the continuation, the termination of the former. The two codes, by their nature and object, make only one; and it is solely for the convenience of distribution, that they are considered as separate.

In a code of laws, according to our author, the penal, as dealing more in facts, and as being the most easily understood, should precede the civil; the civil, for similar reasons, preceding

eeding the political; and the political preceding those which regulate transactions between nations, here termed international. Under the division of penal, the laws which refer to persons should go before those which regulate property; as, among the civil, those which refer to things should be placed before those which affect rights; and both the penal and the civil should have the priority over those by which process is to be guided, the latter being no more than the method by which law is to be applied.—Mr. B. considers the penal as forming the main part of the fabric of the laws.

In regard to the aid which civil legislation is to derive from religion, we discover in the author's doctrine some leanings to that maxim on which most of the late revolutionary constitutions, from the American to the Consular, have proceeded; viz. that of making the civil constitution independent of and distinct from religion, and regarding the latter as a subject of private concern.—We shall leave Mr. B. in the hands of those who will not fail to animadvert on any heresy of this description. If we do not altogether agree with him, we shall probably accord less with those whose censures he may draw upon him. We feel no disposition to discourage attempts to render civil legislation an instrument capable of maintaining society, and insuring its well-being; because we are convinced that, in such a case, the principle of religion will still have value enough to endear it to man, and that human laws will have imperfections enough to require its legitimate aid. Neither are we apprehensive that its co-operation will be less beneficial, on account of the perfection of the instrument in conjunction with which its influence is to act.

Under the head of elementary political powers, Mr. BENTHAM considers government in regard to the ends of their institution; and he founds on this view of the subject a new classification of their functions, applying to all the forms under which they have appeared, or which they may hereafter assume. If the reader cannot peruse this part of the work without delight and surprize, he will derive not less instruction from its lessons; his views will be expanded, and his stock of matter for useful reflection increased.—Then follow criticisms on the antient constitutional divisions of executive, legislative, and judicial. The author shews that the legislative and the judicial coincide in too many instances to allow them to be considered as distinct, and that the functions of the executive are often no other than what are strictly legislative. It is from the British Constitution that he borrows the facts, whence he draws his conclusions.—Though he exposes the insufficiency of these divisions with a view to the developement of the elementary

mentary powers of government, he would not banish them from language, while usage so antient and so general pleads in favour of them.

Mr BENTHAM contends strenuously for what he calls the integrity of a code of laws. That which is not in the code is no law; and he insists that this should be recognized as an inviolable maxim. He admits that no body of law can embrace individual offences: but he asserts that this inability does not extend to specific heads. He says that improvements in arrangement and method, of which he is so zealous an advocate, would go before events instead of following them; and would control them instead of being the sport of them.

In discanting on the style in which laws are to be drawn up, Mr. B. takes occasion to animadvert on the barbarous diction of the English statutes, with great, but not disproportionate severity. That this barbarism, the sole property of which is to cause inconvenience, and which could only come into use in the total absence of all science and learning,—when grammar, logic, arithmetic, notation, punctuation, and the first rules of composition, were unknown,—should be still retained, must excite the astonishment of the world; while it shews the noxious preponderancy of interested views, and a criminal tameness on the part of the public.

When there shall be a prevalent disposition to legislate on the basis of first principles, and to introduce scientific arrangements and classifications, the revolution will no doubt materially change the face of society. One obvious effect of this alteration will be, the more easy attainment of the knowlege of law; and the superior facility in this way will be readily imagined by those who studied chemistry in the antient and in the modern books. Let the theory of the modern be as imperfect as any one may choose to represent it, yet, having an acknowleged infinite advantage over the antient with respect to its nomenclature and classifications, it introduces the student to a knowlege of the doctrines and facts of the science, in one-third of the time required under the old method. With a code in his hands, such as our author recommends, the student would be a good theoretic lawyer in the course of two or three years: but he would not acquire this character in three times the same period, with the means which its present state furnishes. Indeed, as matters now stand, such an attainment is impracticable, except by those who unite extensive laborious practice with a scientific turn of mind.

In Vol. II. the author treats on the principles of the civil code. Here we know not whether most to admire the importance, solidity, and originality of the matter, or the humane,

temperate, and benevolent spirit which pervades the whole. The alarmist may at first be startled on seeing the page so often present the word *equality* to his view: but, when he comes to peruse it, he will find his fears subside, and his mind enlightened and enriched. The disquisition on the bearings which general security and equality have on each other, on the different regards which they severally claim from the legislator, and on the order in which they are to engage his attention, is most ingenious, as well as most friendly to the peace and tranquillity of society. This gentle reformer,—from whom even pensioners and placemen have nothing to apprehend, who is even their strenuous defender and protector,—observes, addressing himself to legislators, that individual interests are the sole real interests: 'Take care of them; never molest them, nor suffer them to be molested; and you will have done enough for the public.' He will have no reforms carried into effect at the expence of individuals, without complete indemnity; and, if we are to introduce changes which clash with present interests and prejudices, he says that we must defer the period at which they are to take place, in order that no private suffering may arise from them.

Mr. BENTHAM displays, from reasoning, and from striking examples deduced from antient history, the pernicious effects of giving a shock to prevailing ideas of property; and it is on this principle that he reprobates the confiscation of property as a legal punishment.

The comparison of the savage and civilized state is not less solid than eloquent; and the elucidation taken from the cultivated and the rude parts of North America is very happy. The sophism by which it has been attempted to justify reforms, without taking into the account the injury suffered by individuals, is here detected in a masterly manner; and in the same style Mr. B. maintains the sacredness of property and public credit. Here, his own country, of which he is more the real friend than the panegyrist, comes in for an eminent share of praise.

In treating of title to property, the author takes no notice of a consideration which we think is of great weight, as it respects the right of first occupancy, and on which Locke has ably descanted; namely, that, if first occupancy should seem a slight circumstance, the acquisition which it gives is a slight gain; that it is no more than a subject for labour that is acquired; and that it is only as improved by the exertions of the occupier, that it becomes property, and possessed of value.

On the subject of succession, the author proposes that the fortunes of such as have no relations in the descending line, or within

within the degree of parents, or brothers and sisters, should, in the case of intestacy, go to the public use; and that the owner, in such a case, should only have the power of disposing of one half of his fortune. This plan, we think, is far less eligible than the dispositions in this respect which are to be found in most European laws: but our limits will not permit us to assign the reasons on which we ground this opinion. With the above exception, the right of making wills is here treated in a very able manner, and placed in a very interesting and luminous point of view.

When considering *rights* and *obligations*, this dispassionate author demonstrates the iniquity and impolicy of slavery, from its political and moral ill effects. He states fairly the reasons for and against divorce; and the urgency of particular cases seems to force him, as it were unwillingly, to depart from what he appears to regard as the dictates of general policy. The advocate of the partial divorces effected by our spiritual courts, and of the completion given to them, in some cases, by the legislature, would find it difficult (on common principles) to refute the temperate conclusions of Mr. B.; which, on this as on all other important points, are well considered and ably supported.

The author's view of the principles of the penal code certainly reflects great light on the subject. Perfection in first attempts is not to be anticipated: but he has opened a path which we may hope, without being visionary, will lead to the benefit of the human race. It might be expected that, from a philosophical inquiry into the nature of offences, their prevention would be more certain, their frequency of commission reduced, and that we might look to approaches to their utter eradication; if the ambition of rulers would leave wise, benevolent, and paternal magistrates to devote their whole attention to domestic ameliorations, instead of obliging them to be occupied, in so great a degree, in considering modes of external defence.

In regard to what the author says concerning punishments, his remarks on the expediency of a diversity of them most merit attention. Beccaria had observed that, the more certain punishment was rendered, in that proportion its degree might be diminished: but Mr. BENTHAM's manner of stating the principle gives greater scope to the legislator;—the more uncertain the punishment, he says, the greater must it be, and *vice versâ*. He corrects Montesquieu, and shews the necessity of assigning limits to the rule which deduces the punishment from the nature of the crime.—Animadversions too severe cannot be made on the system of English imprisonment, and Mr. B. is not sparing of them. We think, however, that we discover more of the

editor than of the author in the observations on our criminal jurisprudence, and on the royal prerogative of granting pardon. The system of this branch we admit to be full of imperfections, which are a reproach to us as a nation: but, in practice, the fault is uniformly on the side of mercy, except in the cases of forgery; and lately, even with regard to that offence, in consequence of a recent law, offenders are not always tried capitally. As to the royal pardon, it is never granted till the matter has been laid before the council, where it is discussed by the first sages of the law, and by persons of the greatest experience and authority in the country. In the recent instance of Governor Wall, it was understood that the judge before whom he was tried attended the privy council; that his case was the sole business of two sittings of that august assembly; and that the first law officer of the crown, assisted by its whole wisdom, lent all his attention to it;—the result was, the refusal of a pardon. The same course is adopted in other cases, in proportion to their importance. Had we judges of less ability, integrity, and humanity, the observations thrown out in this work might be realized; since much depends on the humour of the judge, and this varying from circuit to circuit, sometimes sanguinary, and sometimes inefficient: but the publicity of our courts, the enlightened persons necessarily present at them, and the attendance of the bar, whose spirit is that of honour and fairness, together with the right of appeal where there is a doubt as to the law, are checks on the judge which are not taken into the account in these pages.

In treating of the indirect manner of preventing offences, a field presents itself which affords full scope for the zeal, intelligence, and reasoning powers of Mr. BENTHAM. This object, he says, is to be effected by controlling the inclinations, the knowlege, and the power of individuals: he confines his methods to the first and last, and condemns all impediments in the way of knowlege as applications worse than the diseases which they would remove. He introduces, as his most powerful instrument in the accomplishment of this great object, what he calls *the logic of the will.*—The heads of the indirect methods here proposed are as follow:

1. To divert the course of dangerous desires, and to generate a turn for useful amusements.

2. So to order things, that a given desire may be gratified without prejudice, or with the least possible.

3. To avoid giving encouragements to crime.

4. To increase the responsibility of persons in proportion as they are more exposed to temptation.

5. To diminish sensibility in regard to the objects tempting.

6. To

6. To impress the imagination with the idea of the consequent punishments.

7. To facilitate the attainment of the knowlege of the nature and qualities of offences.

8. To obstruct the prevalence of an offence by making it the interest of many to prevent it.

9. To facilitate the methods of recognizing and discovering offenders.

10. To increase the difficulty of escaping.

11. To lessen the uncertainty in criminal proceedings.

12. In order to prevent principal offences, to prohibit those which are accessary.

These methods are considered as special; those that follow are more general, such as the cultivation of benevolence, that of honour, and the aids to be drawn from education, cultivation, and religion.

Mr. B. advises great solemnity, and the introduction of a sort of theatrical parade, in all cases of the public infliction of punishments.

With regard to the injuries which militate against the point of honour, he says that French jurisprudence is superior to that of other nations, and that the English is eminently defective in this respect. It does not recognize the principle; it estimates a corporeal injury solely by the dimensions of the wound; in the loss of reputation, it considers only the loss of gain which is the consequence of it; money it regards as a remedy for all evils, the palliative of all affronts, and an equivalent for every insult. How long shall our laws remain thus imperfect, and such opprobrium belong to us, which this work will make extensively known?

Mr. B. argues in favour of the law which recognizes and regulates concubinage and public prostitution; and he states that protestant Holland and papal Rome, by their practice, sanction such a mode of proceeding. Here it will be found more easy to raise a clamour against him than to refute him. He adduces very striking historical facts, to shew the ill consequences arising from too great a zeal against duelling and public prostitution; in the one case, frequent assassination was the consequence, and in the other a horrible depravation of domestic manners.

Having descanted with great freedom on the subject of religion, and attacked with potent arms the dæmon of intolerance, he then fairly states the political advantages which are to be derived from religious aid. He manifes a predilection for those divines who have most connected religion with morality, while he seems to hold in little respect the dealers in dogmatism. He defends the liberty of the press, and is the advocate of the subjects'

jects' right to assemble and to petition: on the latter head, he derives several of his arguments from the practice of this country.

We are now arrived at that part which forms properly the conclusion of the treatises on legislation: but we find added to them, the plan of a prison on new principles, in its construction, administration, object, and effects; followed by plans for the promulgation of the laws, and the reasons on which they are founded, with a specimen of a comment on one of the heads of criminal law, conformably to the system disclosed in these volumes. The author next considers the precautions to be taken, and the modifications to be used in the case of the transplantation of laws; and he traces the medium to be observed in the introduction of new laws, which shews the extremes of intemperate reform on one hand, and those of timid inactivity, which will risque nothing, on the other. He then sketches the picture of society, when enjoying the benefits of a perfect system of legislation: but we fear that this will be regarded as chimerical, though we see nothing in it that is overcharged or exaggerated, though it be within possibility, and not without support from the analogy of the past. He differs most materially, it must be admitted, from other theorists:—if they pointed to an Utopia, they did not trace the way to it; while he, on the contrary, marks out every step of the course leading to the moderate paradise which he holds out to patriotic and philosophical legislators, and proves it to be within human means to create it. He then marks out the difference between his rational and chastened expectations, and the extravagant unsubstantial descriptions of future human amelioration drawn by some modern optimists.—Having given ample and deserved praise to our constitutional laws, and to those which respect the liberty of the subject, he indulges in invectives against our civil and criminal jurisprudence; which we wish we could with confidence say were more severe than just, more splendid than solid, more eloquent than well founded. We dissent, however, altogether from him respecting the degree of simplicity which it is possible to give to the laws, and the facility in their administration which may be expected as the consequence of it. We have admitted that the science may be rendered of much more easy attainment than it is at present: but we apprehend that, since the concerns of large societies must be connected with much of what is complicated and intricate, its application will require the judgment, the experience, and the address of an order of men set apart for the purpose. Indeed, the patriarchal and domestic plans which seem to please the fancy of Mr. B. excited in us no small surprize; appearing, as they did to us, most completely visionary. Our limits will

not permit us to enlarge on points on which he has only slightly touched; nor would it have afforded us any satisfaction to animadvert on a writer to whom we are indebted for such highly valuable instruction, and for opening to our views prospects so full of hope, which, we trust, his future labours will assist to realize.

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ART. II. *Histoire Geographique, Politique, et Naturelle, de la Sardaigne,* &c.; *i. e.* The Geographical, Political, and Natural History of Sardinia. By DOMINIQUE ALBERT AZUNI, late Senator and Judge in the Commercial and Maritime Court of Nice, Member of the Academies of Sciences at Turin, Naples, Florence, &c. 2 Vols. 8vo. Paris, 1802. Imported by De Boffe, London. Price 14s. sewed.

THAT genius, industry, and the arts, should languish on a fair and fertile island, in the south of Europe, will excite little surprize in the minds of those who have reflected on the relations and jealousies of the neighbouring states, on the abuses of delegated authority, and on the blighting influence of papal superstition: but that, in an age addicted to curious inquiry, a portion of territory highly favoured by nature, and once fondly cherished by the mistress of the world, should be condemned to neglect bordering on oblivion, is one of those anomalous appearances which we pretend not to explain on the common principles of reason and philosophy. The name and position of Sardinia are, indeed, familiar to many: but those physical and moral details, which can alone impart interest to name and place, have hitherto been entirely overlooked, or partially consigned to a few rare or expensive volumes, to the archives of office, or to the port-folio of some inquisitive tourist. When, therefore, we applaud that spirit of enterprize which prompts the traveller to explore the wastes of Lapland, or the deserts of Africa, let us not withhold our notice from the history of an European province which is, perhaps, equally unknown to the bulk of mankind.

Emboldened by the commendation of some foreign literary journalists, M. AZUNI was induced to give form and extension to an imperfect sketch of the history and condition of his native country. In tracing its antient consequence and splendour, he has had recourse to the writers of Greece and Rome; and, in collecting its subsequent annals, he has culled with judicious discrimination from the crude indigested narratives of *Carvillo*, *Vico*, *Fara*, *Vitalis*, *Mathei*, *Gazzano*, and *Cambiagi*, from a few official papers, and from the manuscript memoirs of *Don Vincent Baccallar*, *Marquis of St. Philip*. The account of the

the natural history of the island, which occupies the second volume, is derived from the author's personal observations, from the occasional remarks of *Sonnini* and the *Chevalier de Napion*, from a memoir by *Count Balbos*, inserted in the Turin Transactions for 1788—89, and from the writings of *Cetti* and *Gemelli*.

'As I detest flattery, (says M. AZUNI,) and dread self-contempt, I shall studiously shun the language of adulation. Placed in a situation above hope or fear, I offer incense to none; nor do I hesitate to name those of the administration whose evil counsels had nearly completed the ruin of the kingdom.—Professing, as I solemnly do, my abhorrence of that celebrity which is purchased by prostituted fawning, I may surely be allowed to be independent and just.

'Simple in my mode of thinking, and faithful in narration, I purpose to tell the truth precisely as I conceive it to exist, without strewing flowers on a subject so serious as the well-being and prosperity of our parent country. Let the whole colouring of these pages flow from my heart, since its dictates and the glory of my fellow citizens have been my only monitors. *Me patriæ impulit amor.*'

Far, very far be it from us to detract from principles and dispositions which reflect so much credit on the character of the individual who feels and recognizes their sway! Neither will charity suffer us for a moment to believe, that he who depicts in a manly and forcible style the miseries of his country, and who feelingly suggests the obvious means of their removal, is actuated by motives less pure and honourable than those which he so frankly avows. Yet, should he deign to turn his ear to the voice of cold criticism, it might remind him that truth and patriotism are not incompatible with the rules of fine writing; and that a little attention to elegance of composition would neither depreciate his facts, nor check the diffusion of his reflections among a generous and enlightened public. Though we wish not to be deemed fastidious, and would gladly extend our utmost courtesy to the stranger, a sense of duty to the public constrains us to remark that a diction more polished and classical might have, in part, disguised or atoned for occasional deficiencies of *matter*, and for an apparent want of interest in the *manner*. We would not insinuate that M. AZUNI's performance is destitute of eloquence: but we must acknowlege that its merits, in point of execution, are unequal; and that the information which it affords falls short, in more than one instance, of our previous calculation. The excellent map prefixed to the first volume, and the author's local opportunities, had led us to expect a minute topographical view of the island which he undertook to delineate. We had expected that, traversing the whole in various directions, he would have

noted his observations as he journeyed along; without omitting those traits of manner and little incidents, which, while they mark character, or speak to feeling, enliven the narrative, and fix in the memory the more important truths with which they may happen to be associated. M. Azuni, however, has either not personally surveyed the scenes of his relation, or, suppressing the character of the traveller, and assuming that of the compiler of a gazetteer, he has generalized or frittered away too much of the geographical department of his subject. In vain we look for landscape painting;—the mountains, rivers, woods, and valleys, are thrown into one phlegmatic groupe;—places of comparative importance are slightly mentioned, or passed in silence;—and not a spot consecrated in fable or in song, endeared to the patriot or sacred to pity, extorts from his breast a sentiment or a sigh.

With more scrupulous attention to dates and facts, the author deduces the civil history of Sardinia, from the earliest *authentic* period to the present times. A tedious subjection to the paralyzing yoke of Spain gave rise to many grievances, some of which we shall have occasion to notice in the sequel: but we trust that we shall be excused from reciting the dull and disastrous tale of hostile aggression, defeat, conquest, and rapine, on the part of Carthaginians, Romans, Goths, Vandals, and Saracens; and of the not less unedifying rivalships and interferences of various European states, as they affected the political destinies of an island, whose independence has been uniformly sacrificed to the successful invader, or to the arts of continental diplomacy. Our readers will the more cheerfully acquiesce in our silence on these points, when they are informed that the series of events here recorded is marked by no splendid nor pathetic passage;—by none of those finished portraits, biographical anecdotes, or romantic episodes, which relieve and animate the page of history.

The whole of the fifth chapter might, in our apprehension, be cancelled, without any material injury to the credit of the work; for it leaves the reader in the same uncertainty in which it found him. Aristotle, Pausanias, and vague tradition, had favoured the probable conjecture that Sardinia was first peopled, or, at least, first cultivated, by a colony from Greece: but we are not prepared to concede to M. Azuni that *stronger probability* for which he contends. If it required a whole colony to escort the *mouflon* and *boccamele*, we should not assign a cause less accidental than the migration of a Syrian or Egyptian tribe for the appearance of rams with four and six horns, and of the small breed of asses, so noted for their strength and fleetness. —Again, should we patiently listen to the Norwegian or Scot-

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tish mountaineer, who, from the hospitality which is still eminently practised in his native wilds, would ascribe his origin to the same people who kindly entertained the wandering Ulysses?—Though we, too, have visited remote districts, whose inhabitants eat barley-bread and flat round cakes, and who hire females to wail for the departed, we never, from these circumstances, inferred that their ancestors were Greeks.—*Lico*, we are told, in a note, is exactly λειχω, *Schirtas* is χειρ̃ω, *anghelos*, αγγελος, &c. Must it, then, follow that Sardinia was first planted by a Grecian colony? Parity of reasoning would warrant the assumption of the same origin to most of the countries of Europe, and would sustain the English *lick*, *skip*, *angel*, &c. as evidence of our true classic descent from the islands of the Archipelago. We submit to the author's consideration, whether some notices of the ecclesiastical history of his native island might not, with propriety, be substituted for such nugatory argumentation.—Though his title does not expressly mention church affairs, their connection with those of the state is in most cases so intimate, that the relation of civil transactions receives some tincture from the complexion of the hierarchy, and *vice versâ*. We acknowlege that, to a benevolent mind, a retrospect of church annals may often prove painful and disgusting: but, sometimes, they may furnish examples of worth unsullied by the habits of the Romish priesthood, or indicate curious symptoms of the state of manners, or of the progress of the arts, during particular periods. Even when they commemorate deplorable deviations from the simple institutions and from the tolerant spirit of Christianity, when they exhibit melancholy pictures of human errors and human crimes, they may teach us lessons of caution and wisdom, may excite a just abhorrence of persecution, and animate us to the love and practice of philanthropy. M. AZUNI, however, dispatches the church establishment in two or three short sentences, and merely informs us that Pope Alexander VI. enjoined, and that Julius II. executed, the reduction of eighteen dioceses into three archbishoprics and six bishoprics; that there are eight collegiate churches, with 285 canons and incumbents, and three other churches to which 68 incumbents are attached; that secular and regular clergy are exempted from taxes; and that many assume the tonsure, on account of this political privilege.

In addition to the above strictures, we must remark that, had the writer commenced with physical observations on climate and soil, and advanced from mineral to vegetable, from the latter to animal productions, and then treated of the inhabitants, their character, history, polity, &c. his arrangement

would have better accorded with the obvious gradations of nature; and, in course, with the dictates of sound taste and established criticism.

Having premised thus much, we shall proceed to lay before our readers a few condensed statements and detached passages; and the unaccountable novelty of the subject will justify some extension of our accustomed limits. We beg leave to repeat the term *novelty*, because we are unacquainted with any *printed* accounts of Sardinia in our own language, which deserve attention. Yet is its circumference reckoned 700 Italian miles, its greatest length 175, and its greatest breadth 100. Its surface, watered by two considerable rivers and several subordinate streams, presents a happy mixture of hill and dale; and, in consequence of mild winters and temperate summers, it is decked with flowers and perpetual verdure. A few spots, during the warm months, are incident to the noxious effects of marsh miasmata: but the air is in general dry, and the climate singularly conducive to longevity. The mineral springs and fish-abounding shores of Sardinia have been celebrated from remote antiquity. Of its twelve harbours, the principal and most secure are *Conte*, *Palmas*, *Nova*, and *Cagliari*. In the gulf which communicates with the latter, whole fleets may lie at anchor, and refit in all sorts of weather. The several sea-ports, projecting points of land, and circumjacent islands, are feebly protected by 94 towers; which also serve as signal-posts, and might be easily converted into telegraphic stations.

Though freeholds and feudal tenures are legally recognized, most of the lands, being uninclosed, are treated as common property, established by right or usage. The wastes, attached to their respective municipal districts, are parcelled out, rent-free, by the magistrate, among those individuals who undertake to cultivate them.

'Of the grounds destined to culture, (observes the author,) those which are inclosed are called *Tanche*, and are fenced with a wall or hedge; the open, termed *Vidatone*, have long been divided by ideal boundaries into two or more sections, according to the extent of surface. Of these sections, one is annually allotted to tillage, and the rest abandoned to common pasture.'—

'The Sardinian shepherds, whether proprietors of cattle, or accountable to the owners for half of the profits, roam, with their flocks and domestic hordes, over the uninhabited tracts of the island, regardless of every object but existence, and negligent of all laws but those of their own formation. Around the very temporary huts of their own rearing, they sometimes sow small patches of wheat or barley; they subsist on game and milk, make cheese for sale, and pass the whole of their lives in the country. Each family may be said to constitute a patriarchal tribe, of which the father, encircled by children who

who love and obey him, is also the priest. Those vices which the corruptions of a city-life make us regard as amiable are, in their society, punished with loss of character and reproach. Hence, among these wandering shepherds, we find individuals whose conduct might be proposed as models for those who have received the advantage of a regular education.'—

'The former fertility and population of Sardinia are attested by the concurring evidence of antient geographers and historians. A hundred and fifty thousand of its soldiers perished by the Roman sword; and one-fourth of the inhabitants are supposed to have fallen a sacrifice to the subsequent attacks of barbarians, and to the plague which raged in 1609 and 1652. Since 1721, the population has gradually increased, and it now amounts to half a million. If M. AZUNI's data be correct, and we have reason to believe that they are, the island has resources for two millions more.—*Cagliari* contains 35,000 and *Sassari* 30,000 inhabitants. Each of these towns is the seat of an university: but science and literature have hitherto made very slow advances in the island.

From the custom-house returns of 1790, it appears that commodities were exported to the amount of nearly nine millions of Piedmontese livres (about as many shillings), and that the imposts did not exceed two millions.—The only manufactures are those of coarse linens and woollen cloths.—The annual revenue may be moderately estimated at a million and a half of Piedmontese livres.

The Sardinian unites to a constitution uncommonly robust, and to the graces of a neat and fine person, the moral qualities of cheerfulness, patience, and sensibility. Courageous even to temerity, he is firm in his friendship, and implacable in his resentments. His lively imagination prompts him to a love of the marvellous and of song; and hence those frequent effusions of untutored *improvisatores*, who please by their flowing numbers and the ingenuity of their thoughts. The women are remarkable for lively manners and acute perceptions; for fine black eyes, beautiful teeth, elegant limbs, and delicately finished persons. In general, they are prudent, faithful, and constant in their attachments: but they are extremely susceptible of jealousy, and will surmount every obstacle to gratify their revenge on a treacherous lover.

The dances, in which most of the islanders excel from their infancy, are the *Badda pasturina* (shepherd dance), performed by a single couple; and the *Badda tondu* (round dance), in which the men and women, holding each other by the hand, move in a circle, to the sound of the *troubeddas*, a sort of rustic pipe,—or to the village song, chanted by three voices,—or

to the extemporaneous lay of the gallant bard, who receives from his mistress the theme of his verse.

'Over a vest of scarlet or white swan's-skin, men in the ordinary ranks of life throw the *collette;* a garment formed of four sheep-skins, well tanned and stitched, fashioned like a very wide sleeveless jacket, reaching halfway down the thighs, and connected, over the breast, by clasps of silver, or other metal, according to the circumstances of the wearer.—A broad leathern girdle, embroidered with silk, binds the *collette* to the middle of the body, and supports a large knife, which is worn on the left side. The breeches, made of *furesi,* (a slight woollen stuff, manufactured in the country,) are *inexpressibly* wide, and untied at the knees, where they terminate: but the legs are covered with spatterdashes of the same stuff, or of black sheep skin.—In some districts, a short loose coat, also of *furesi,* conceals the *collette.* In others, the upper garment is a great coat, reaching to the heels, and provided with a large hood or cowl.—The *mastrucca,* mentioned by Cicero, is still recognized in a bag of white linen for the hair, with a top-piece (*calotte*) of black or dark-brown cloth.

'The costume of the country-women, though less conspicuous, may nevertheless be distinguished on account of the many folds about the waste, and the whalebone stays, open before, and half laced behind. The dexterously plaited shift conceals not the bosom which it affects to cover: nor is it intended that the muslin veil, adjusted with apparent negligence, should cruelly hide fine features and nicely braided hair from the eyes of amiable curiosity.'

The higher ranks dress like the French, and speak Italian: but the country dialects are corruptions of the latter, interlarded with Spanish and Lingua Franca.

With respect to the present system of Sardinian jurisprudence, we regret to observe that it is founded on a quintuple code, in which laws, royal edicts, the mandates of viceroys, and concessions wrested from the latter in times of alarm, have been piled together with wanton accumulation and distressing perplexity. The nobles are not amenable to any of the regular criminal tribunals, nor even to the viceroy, though they should be accused of treason: but they have the privilege of being tried by seven gentlemen commissioners, whose sentences rarely bear hard on the persons or property of the accused. Every favourite of the court, or creature of the viceroy, may, in consideration of a small fee, obtain letters of nobility, and thus enjoy the most shameful immunities; while *corvées,* harsh treatment, and onerous exactions, devolve on the plebeian ranks, perpetuate their poverty, and rivet their oppression. The agents of such of the wealthy landlords as reside in Spain harass the vassals with more than feudal tyranny.—A tax is yearly levied, under pretence of maintaining a fleet of galleys to act against the Barbary corsairs. Such a fleet once existed, but

but was suffered to waste away, till the hulks and cordage were exposed to sale. Nay, the very sums accruing from papal indulgences, and destined, under the direction of the Trinitarian monks, for the redemption of Sardinian captives, have been appropriated by the state, in exchange for a delusive stipulation of coast-protection!

Prince Charles Emmanuel of Savoy, and his able and virtuous minister Count Bogino, applied their benevolent cares to the reduction of these political enormities; and the island, under their benign auspices, began to breathe from ages of calamity: but, on their demise, it relapsed into languor and declension. During the late convulsive struggles between France and the coalesced powers, a spirit of discontent, engendered by that debility, intrigue, and venality which characterized every department of the government, had nearly kindled into the flames of civil war; and amid the successes of the insurgents, we discern a moderation of temper and a spirit of conciliation worthy of better fates and better rulers. To these rulers, whoever they may be, we would recommend a serious perusal of the present author's 10th chapter, in which he hints at the *creation* of roads, (there are none in the interior,) and discusses at some length the advantages of a free corn-trade, an equitable scale of taxation, and the revival of agriculture as an object of prime national concern.—With the spirited close of that chapter, we conclude our notice of the first volume:

'Confining my observations to the limits which I at first prescribed to them, I shall be happy if I have pointed only to objects of the greatest urgency. Yet this discretion, I am aware, may skreen me neither from the imputation of temerity, nor from the odium of men invested with place and power. Individuals of this description are not to be convinced with impunity, nor will they easily forgive the declaration of humiliating truths.

'Light, however, is their displeasure, when compared with that of orders and bodies of men,—bodies, which, like sluggish machines, creep onward in the precise direction of the first impelling force. The conduct of corporations is determined by the antiquity, not by the wisdom of an established usage: but imprudent is the writer who would question the propriety of their measures; since pride, indolence, obstinacy, and not unfrequently ignorance, will combine in rejecting his generous counsels. He may expect to be taxed with temerity by those who never weighed his arguments, and will be fortunate in very lenient opponents, if he escape with declamatory abuse. I could name countries in which a man may, with more safety, commit essential errors, and even perpetrate crimes, than laugh at any absurdity which can plead the sanction of three hundred years.

'Conscious, then, of the danger to which I expose myself, I make my only appeal to the judgment of impartial readers. May

they pronounce sentence according to that reason which, I trust, has been my guide.

'But where, it may be asked, is your warrant for interfering with the concerns of Sardinia?—That warrant I hold of Nature, who made me a Sardinian, and who endowed me with intelligence to perceive and discuss the peculiar and relative interests of the island. Besides, I have, for some time past, acquired the right of declaring my sentiments, in consequence of more than one unequivocal testimony of disinterested patriotism *;—and the highest, indeed, the only recompense which I covet, would consist in the acquiescence and approbation of my countrymen.

'Never shall I cease to implore the blessing of heaven on my native land. I pray, especially, that the heavy yoke may hang lighter on the Sardinian peasant; that feudal restraints, vexations, and servitudes may oppress him no more; that freedom and comfort, the parents of agriculture, may dwell among them; that extensive wastes may be converted into productive soil; and that the trade, the shipping, and the national industry, may be no longer fettered by regulations too complex and severe, by the cruel requisitions of fiscal cupidity, and the still more cruel operation of exclusive privileges, with loose and unreasonable modes of taxation.

'Oh, my fellow-citizens! if you are sensible to that train of ills which a defective administration has long entailed on the Sardinian people, if you have virtue left to desire the improvement of the public resources and the prosperity of the state, if your honest hearts can still derive satisfaction from that of your countrymen, if you can hail with transport the return of happiness and joy to the scenes from which misery had banished them,—deign to peruse this chapter with attention,—hear my prayers,—and I shall die contented.'

[*To be continued.*]

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Art. III. *Lettres de L. B. Lauraguais à Madame* ***; *i. e.* Letters from L.B. Lauraguais to Madame ***;—in which are contained Estimates of certain Works, &c. and an Historical Fragment of Memoirs of Louis XV. and Madame *de Chateauroux*, &c. &c. 8vo. pp. 250. Paris. 1802. De Boffe, London.

The most laboured of these letters are those in which are stated the services rendered to the intellectual world by the great Locke. If the country in which the work appears, and the description of persons to whom it is addressed, are considered, we do not know that the undertaking has been superseded: but in our own, at this time of day, we shall not be expected to dwell much on this subject. Locke is still our master in the great outlines of moral inquiry; and his work, in this general view, is still inestimable. It is also

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* See the epistle prefixed to the first edition of the treatise on the maritime law of Europe, printed at Florence in 1795.'

highly

highly valuable on account of the specimens of chaste language and neat argumentation with which it every where abounds. On particular questions, however, and in detail, the modern man of letters who has studied Berkley, Collins, Law, Hume, Hartley, and the author of the Επτα Πτεροεντα, discovers in the Essay on the Human Understanding, admirable as it is, numerous mistakes, many wrong notions, and false conclusions. The principles inculcated by this great philosopher have certainly been long known and adopted in France: but it does not appear that this branch of knowlege is advanced in that country much beyond the state in which he left it.

The author informs us that, expressing to *Voltaire* his astonishment at the extent of his genius, the philosopher replied, "I am no longer a dupe to myself; I am more indebted to my coffee-pot than to my powers. I drink eighteen or twenty cups, just as other persons drink one or two. There is nothing, perhaps, on which I have spent so much time as on the game of chess; I love it, I am indeed passionately fond of it, and yet Father *Adam*, who is *une bête*, conquers me continually, and shews me no mercy! Every thing has its limits. Why, with regard to me, in the affair of chess, is Father *Adam* the first man in the world? And why am I, with regard to him and that game, the lowest of men? Every thing has its limits." The author seems to think that, but for the philosopher's visit to England, he would not have gone beyond the lines of the drama and lighter poetry; and that it was from that excursion, that he derived the impulse which made him attempt almost every branch of human knowlege.

We have here the following account of the origin of that admirable and interesting production, the travels of the young Anarchasis. The Abbé *Barthelemy* had often regretted that men in general could not find the flowers of literature and philosophy, without laborious researches into the massy compilations of Grævius and Gronovius, into the Memoirs of the Academy, into Brucker and Stanley. He resolved, therefore, to undertake this labour, in order to spare others the necessity of it, and no longer to leave them a good pretext for their ignorance.—It is here justly observed that all the imitations of this work have been contemptible.

M. Lauraguais, who appears alive to all the charms of the Italian muse, tells us that, when a youth, he ventured to state doubts to the Abbé *de Cannaye* respecting the severity of the sentence by which she had been condemned by the great critic of his country: "I will give you the reply," said the Abbé, "which I received from *Boileau* himself, on my addressing questions to him similar to those which you have now put to me."

"*Quand j'ai lu les pöetes Italiens, & votre Tasse, il ne reste dans les oreilles que* dada *&* dodo: *il me semble voir un enfant à* dada, *demander a sa nourrice de faire* dodo. *C'est insupportable, quand on aime l'harmonie d'Homère & de Virgile.*" Well! continued the Abbé; *Boileau*, thinking this criticism very humorous, endeavoured to prove it just; and this is the whole affair; so you see how we are used."

The historical fragment here ascribed to Madame *de Brancas* appears to us a precious relic; it contains interesting anecdotes and traits of the times; and it throws fresh light on Louis XV. who forms a subject highly interesting, now that he must be regarded as the grand dilapidator of the splendid fortunes of the elder branch of the House of Bourbon.—That much extolled minister, the cardinal *de Fleury*, here makes a sorry figure. He is depicted as an infamous jesuit, who, after having blasted the germs of each good quality in Louis XV., having broken the spring of his mind, having filled his head with prejudices and his heart with distrust, does not scruple, in order to preserve his ascendancy over him, to employ his creatures to seduce the youthful monarch's affections from his queen, and to fix them on a mistress whose temperament was adapted to his views.

This amusing little volume, though without pretensions to literary eminence, proves its author to be a man of taste, not ignorant of letters, and well acquainted with the world. If we often meet with greater depth, we seldom witness a more liberal turn, or more of the spirit of good breeding. J.O.

ART. IV. *Le Chateau des Tuileries*, &c. *i. e.* The Castle of the Tuileries, or a Narrative of Events in the Interior of that Palace from the Time of its Construction to the 18th Brumaire of the Year VIII. With Particulars of the Visit of *Lord Bedfort* after the 10th of August 1792, &c. &c. By P. J. A. R. D. E. 2 Vols. 8vo. Paris. 1802. Imported by De Boffe, London. Price 12s. sewed.

THE events of the revolution bearing a considerable relation to the palace of the Tuileries, we have here an attempt to connect its history with that edifice; and the plan has the effect of giving new interest to tales which have been so often repeated, that they would otherwise have been wearisome.—It must be owned with the exceptions under which such rules must ever be taken, that to a Frenchman his own country, its learning, its language, and its manners, form the whole universe; and that, whenever he launches out beyond this sphere, which he is never backward to do, he falls into the most ridiculous errors. This remark is suggested to us by the

absurd

absurd and childish manner in which the late Duke of Bedford is here introduced; it is true, indeed, that he only appears as a *dramatis persona:* but, if an English personage were requisite in *getting up* the piece, there were many with whom the author might have made free with less indecency, and who were better adapted to the part. The Frenchman gravely asserts, and refers to authorities, that the Duke really was in Paris at the time at which his scenes represent him as being there, and that he acted there very conformably to the part assigned to him in these fictions: yet it is well known that the Duke was never in Paris during the revolution. Who this person could be, so curious in examining the furniture and toilettes of the Tuileries, we cannot guess; unless it was Mr. Beckford of Fonthill, who, not long ago, was mistaken at Paris for the Duke of Bedford, and announced accordingly in the Journals. If our ingenious lively neighbours will condescend to bring forwards characters that do not belong to the great nation, we would intreat them to condescend to acquaint themselves at least slightly with their characters; to avoid gross and offensive incongruities; and to learn to spell the names of the foreign persons and places of which they treat.

The author's plan leads him to state, much in detail, the dismal story of the sort of life led by the royal family while at the Tuileries.—On the ground floor, looking to the garden, the king breakfasted, and spent his mornings; and one valet, *Durey*, was the only person who had permission to come into this apartment. Sometimes, however, the queen, with whose dressing room it communicated, would enter; and the king, irritated by provocations, often received her harshly. If, when he was in this humour, she introduced any political conversation, he would answer dryly, "my affairs do not regard you, madam; do you only take care of your children:" when she was obliged to withdraw. At other times, the king would order *Durey* to fasten the door on the inside; and when she found this the case, she returned, and never ventured to knock.

Among the papers of the Tuileries, was found a register, in the king's own hand, giving an account of all that he had done since he was fourteen years old. It proved of no value; containing repetitions of the same memoranda, the principal of which were the time of his going to bed, and the time of his rising. There was also found, in the same place, a record of all the letters written by him, drawn up with his own pen, and referring almost entirely to the most petty matters. His ministers, having discovered his bent, directed

his attention to objects of little consequence, in order that he might not have leisure for those of greater moment; and this habit had grown so much upon him, that he was incapable of attending to affairs of importance. To refuse a survivorship, or to digest some little plan of economy, he regarded as business. The term *fainéant*, applied by historians to the last Carlovingian Princes, seems not less applicable to the last two monarchs of the Bourbon race.

The minister *Roland* is most severely treated in these pages, as well as his wife, who is accused of having had an intrigue with *Barbaroux*; and the writer says that *Danton* never regarded the revolution in any other light than as a mine, whence a fortune was to be drawn.

The author estimates the persons who fell on the 10th of August at 4,592, of whom 852 died in the defence of the monarch, and the assailants make up the remainder. The massacres of September, he states, consisted of 244 victims at the Carmelites: 180, at the abbaye of St. Germaine; 73 at the cloisters of the Bernardins; 45 at the hospital of the saltpetre works; 85 at the Conciergerie; 214 at the Chatelet; 164 at the hotel de la Force; and 53 at Versailles; in all 1052. The whole of this butchery was consummated in eight days!

This writer has certainly gleaned several facts which were overlooked by his predecessors in the same career, and which serve to elucidate the revolution: but how far his statements are worthy of reliance, we have no means of ascertaining. We can only say that, generally, the work does not wear a questionable appearance, and that it is written in an easy and interesting style. To.

ART. V. *Voyage dans l'Inde et au Bengale; i. e.* A Voyage to India and to Bengal, in the Years 1789 and 1790. Containing the Description of the *Sechelles* Islands and of *Tricomale*; with Particulars concerning the Character and the industrious Arts of the People of India, &c. Followed by a Voyage in the Red Sea. By L. DEGRANDPRÉ, Officer in the French Marine. With Engravings, &c. 2 Vols. 8vo. pp. 587. Paris. 1801. De Boffe, London. Price 14s. sewed.

IN the Appendix to our 37th volume, we gave an account of M. DEGRANDPRÉ's Voyage to the western coast of Africa, and have now to attend to the other publication which we then announced. The first of the Voyages recorded in the present volumes was made in 1790, though by some inadvertence it is written 1789 in the title-page. The author was at the *Isle de*

de France, with a vessel which he wished to sell: but it was too large and the bottom of too sharp a construction to suit the market at that place, and he determined to go with her to Bengal, where he hoped to find a good purchaser. Motives of economy, with some other reasons, induced him to discharge all his European seamen, and to hire Indians to navigate his vessel; and, as Lascars could not be procured, he was obliged to accommodate himself with 30 natives of Manilla. The inexperience and helplessness of these men gave him much trouble, and occasioned him to miss the *Isle de Bourbon*, where he had purposed to stop in order to procure provisions; and he was obliged to go to the *Isles de Sechelles*.

The author has been so sparing of dates, that neither the time of the year at which he sailed, nor that at which he arrived, is specified in his narrative. He says that the largest of these islands (of which he recommends the chart of M. *Grenier*,) is Mahé, so named after *M. Mahé de la Bourdonnaie*; and that the whole island is a single mountain on which are many peaks, but no valleys worth mention. It is formed of granite; and in some places the naked sides of the peaks, rising perpendicularly, exhibit the pure stone.—The *Seshelles* rest on a bed of sand with which they are all surrounded; and it is remarked that a groupe of small islands thus situated in the middle of the ocean, having regular soundings to a considerable distance, is a particularity not a little surprizing.

M. DEGRANDPRÉ has entered into some length of dissertation on the formation of islands, principally of such as are generated and increase by gradual process: but a communication of greater interest is his account of the attempt to cultivate spices at the *Isle de France*, and at the *Sechelles*. We learn that the French, finding an opportunity of getting plants from the Dutch islands, (the author says, '*Lorsque les Francais parvinrent à dérober des épiceries aux Hollandais*,)

'They were carried to the *Isle of France*, and carefully superintended in the Royal garden. Some prosperous years of a well managed and expensive cultivation gave hopes that they would become naturalized to the soil, and young plants were distributed among the inhabitants with the necessary instructions for rearing them: but these fair prospects were destroyed by hurricanes, and the inhabitants became weary of bestowing great care and expence on an object of uncertain and, at best, of distant profit. The progress even in the King's garden was unsatisfactory. The cinnamon trees produced but a thin bark, little unctuous, and much less poignant than that of the *Molucças*. The cloves languished, and, though the trees continued in a thriving condition, the fruit did not answer expectation. In short, they could only be regarded as objects of curiosity.

'Administra-

'Administration then cast their eyes upon the *Seechelles*, which, better corresponding with the climate of the *Moluctus*, offered probabilities in favour of this culture. Plants were accordingly conveyed there with great secrecy; and, as vessels commonly stopped at the island of *Mahé* to take water and catch turtle, the plants were carried to the other side of the island, in order that they might be more concealed. They were put in the ground at *l'Anse Royal*, and left to the care of nature.

'The success was beyond hope. The cinnamon trees, especially, propagated with such rapidity, that in a short time this whole *canton* was covered in every part where the forest trees did not interrupt their growth. The cloves and nutmegs likewise succeeded, but did not multiply so fast.

'Such was the state of things, when war was declared between France and England in 1778. *M. le Vicomte de Souillac*, governor of the isles *de France* and *Bourbon* and their dependencies, actuated by his patriotism, took the necessary precautions for preventing the enemy from gaining possession of the precious fruit of so much labour, patience, and expence: but the person trusted with the execution of his orders was deficient in the intelligence requisite for so important a commission. A small military establishment was usually kept on the island: but, at the beginning of the war, the troops were withdrawn, from fear of their falling into the hands of the enemy, and only an overseer was left with some blacks. The orders given were to have every preparation in constant readiness for setting fire to the trees, as soon as the enemy should make any attempt to become master of the island. Unfortunately, a large French ship from *Madagascar* made for Mahé, to get a supply of water. The overseer mistook her for an enemy: he believed himself already attacked; and, fearing that he should not have time to execute his instructions, he precipitately set fire to the spice trees, and destroyed the whole.

'Thus perished the hopes of the French Government! The birds, however, generally fond of the berries of the spices, had carried away and let fall a great quantity in the woods of the interior of the island; and at the Peace of 1783, they were found to have produced new plants. They have been treated with care, and at the period at which I visited the islands (1790), the cinnamon, clove, and nutmeg trees were in a very good state, though in a small quantity. It is beyond doubt that France may cultivate all the spices with success on the *Seechelles* islands; and notwithstanding their small extent, they are capable of furnishing a quantity sufficient for the consumption of the Republic: but, since the experiments that have been made at *Cayenne*, it seems that the government have lost sight of the project of naturalizing them on these islands.'

These orders for destroying the spices, says the author, were dictated by patriotism: if so, certainly by a blind and misguided patriotism. On principles of general benefit, the destruction of them was a bad action; and on motives of national benefit, it

it was a mistaken one. Supposing that the trees at *Mahé* had fallen uninjured into the possession of any other power, France would still have retained some share of the benefit, by being supplied with spices at a rate cheapened by the additional quantity in the world, and by a monopoly no longer remaining in the power of one country. Another consideration, which might have restrained *M. de Souillac*, was the chance of restitution at the return of peace.

The abundance of cocoa-nuts at the *Sechelles* appears from the following incident:—Some of the author's seamen having taken the ship's boat to a plantation, which they robbed of 3000 cocoa-nuts, the owner estimated the damage at 30 piastres, and was satisfied with that sum for compensation.—The land-turtle here are known to have travelled from island to island; some that have been marked, and set at liberty, having been retaken at another island a league distant.

The author next stopped at *Pondicherry*; which leads him into political and commercial reflections respecting the French interest in India. With these considerations we shall not interfere; neither shall we detain our readers with an account of his conjectures on the early state of the globe anterior to any history. When he relates what he has himself seen, we read with pleasure.

The domestic establishment of a moderately rich European in India, with his *suite* of servants and attendants of various denominations, their respective employments, and their uselessness, are described with humour, and, we believe, with correctness. M. DEGRANDPRÉ has given some short remarks on the different *casts* among the inhabitants of India, and on their religious customs, &c. He also describes the feats of their *(jongleurs)* conjurers, and particularly their manner of enchanting or charming the snake. Among these reptiles, in India, is a species distinguished by the name of the *house snake*, which is not in the least degree dangerous, nor irascible:

'It finds its way into the cradles of infants, and never commits mischief: yet, as we naturally feel a degree of horror at the discovery of a snake, and cannot, at the first glance, be certain that it is not of the *capella* species, as soon as one is seen, the first endeavour is to destroy it: but, if it cannot be caught, the custom is to send for the enchanter.

'The enchanter arrives laden with baskets, in some of which are confined a great many snakes of different kinds. His legs are furnished with rings, which play freely round his ankles, and are so contrived, that, at every stamp of the conjurer's feet, they produce a noise similar to that of a pan struck with hammers. He is likewise provided with an instrument which is a kind of bagpipe drone; the bag is pressed under the arm, and the sound which it yields is so strong,

strong, that it stupifies the snake, who feels an irresistible inclination to sleep.

'After having played to them an overture of his *music*, the snakes in the baskets are uncovered, and the operator continues near them, stamping occasionally with his foot, the sooner to complete their dizziness. The eye of the snake is observed to grow dull, and, in a short time, by the reeling balancings of his body, he has all the air of dancing to the music.

'The snake which they wish to decoy is attracted by the sound, and fails not to quit his retreat: the sight of his fellow creatures decides his conduct, he hastens to range himself among them, and soon shares in their drowsy intoxication. The enchanter then puts a basket over the head of the new comer, and the society is increased by an additional member.'

The author remarks that rice is the principal object of culture in India. The small quantity of corn that is grown is destined for the use of Europeans:

'All the Indians, including even the Portuguese cast, make rice their principal food, by which means they have but little grain to clear of husks, and have no occasion for mills. Wind-mills might with ease be constructed, but it is fortunate that they are not wanted; for the calms at one time of the year would keep them inactive, and at others, the monsoons and hurricanes would destroy them. As to water-mills, the country is so flat, and the current of the streams is so gentle, that there would be great difficulty in giving the waters sufficient fall to keep the wheels in motion.

'They reduce grain (the quantity not being considerable) into flour with hand-mills. The population in India is so great, and the occupations of industry are so few, that labour is cheap, and the custom of performing every operation without the aid of machines is no inconvenience.'

The want of cables obliged the voyager to stop at Madras; and he gives a short account of a cotton plantation formed two leagues to the north of that settlement by Mr. Popham, which did not promise to compensate the pains and expence of its establishment. He relates the following curious attempt of the late *M. de Suffrein*, the celebrated French naval commander, to transplant the Indian art of manufacturing cotton into Europe:

'The skill of the Indians in spinning is well known, and is proved by the fine work that comes from their hands. Cotton is spun so fine, that the contact of the air only will suffice to break it; and in the working, the vapour of boiling water is used, which, moistening the thread, renders it more pliable and less apt to break than when it is dry.

'Struck with their address, *M. de Suffrein* engaged many families to go with him to Europe, wishing to make a colony on the island of Malta for the purpose of teaching the inhabitants of that settlement the

the process of the Indians: but this enterprize failed of success. The Indian manufacturers, when removed to a strange climate, and among people whose manners were perfectly new to them, thought only of returning to their native country, and scarcely the remembrance of their visit now exists at *Malta*.'

In the passage to *Bengal*, remarks are made on the navigation and pilotage into the Ganges. There are parts on the banks of that river little cultivated and thinly peopled, which are much infested by tygers; and the author was witness to an instance of their ferocity:

'In sailing up the Ganges, it is customary for ships to hire boats to attend them, to assist in the evolutions, carry out anchors, &c. and my ship, being large, had twelve of these boats. When she lay at anchor a little above Kedjeree, so many boats hanging to her stern were thought to make too great a strain on the cable: the pilot therefore ordered that the boats should quit their hold, and dispose themselves along the banks of the river till the strength of the tide was spent. Unfortunately for them, the people perceived some dead branches of trees on the shore, and firing was an article much wanted in Calcutta; they therefore quickly landed, and began to cut up the wood, and to load their boats. They were not above 300 yards from the ship; and scarcely had they commenced their labour, when we saw them leave off and run towards the water-side with all the marks of the greatest terror. It was not without cause; for they were pursued by a tyger as large as a common-sized calf; and we saw him dart from the wood and seize the hindmost man, whom he carried off instantly, without even the least shew of resistance being made by any one to oppose the fury of the animal. The brother of the unfortunate man was the only one who appeared afflicted, and did not again leave the boat: the others soon returned to renew their work, persuaded that, as the tyger had *made his market*, there was no longer any danger.

'Much of these grounds has been lately cleared for the cultivation of sugar;—a work which has cost the life of many men; and, which is most extraordinary, when attacked by the tygers, the Indians, though sometimes 500 of them are working together, never think of defending themselves. They believe that the animal will take but one, and be satisfied without returning for a second. He is no sooner perceived, therefore, than each man immediately puts all his trust in the agility of his legs; and *tant pis pour le moins alerte*: — the tyger carries off his man, and the rest return to their occupation.'

In committing these ravages, not a single tyger lost his life, until some armed Europeans were sent to direct and protect the workmen.

Near *Fulta*, the author received a shock from the unexpected sight of a monster little less terrible; an enormous serpent, crossing the path before him as he was walking through a wood. 'Its length (says he) was such, that neither his head nor his tail were visible, being hidden in the thicket on each side of the path, which was nearly three feet wide. The monster was

brown, crawled along very gently, and appeared to me to be about the thickness of an 18 inch cable.'—(18 inches in circumference.) M. DEGRANDPRÉ had approached so near before he saw the animal, that, as the best means of safety, he leaped over it, and took to his heels.

A plan is given of the citadel (Fort William) at Calcutta: also views of the road where the shipping anchor, and of part of the public buildings of this city, 'not merely the finest in Asia, but one of the finest in the world.' The luxury and magnificence of this place have afforded the author much subject for description. Of the equipages and modes of travelling, he says,

'People are carried here in palanquins, as on the coast of the peninsula of India: but, besides the palanquin, *Calcutta* swarms with equipages of all kinds. Coaches, whiskies, phaetons, make every evening a racket equal to that which prevails in a large European city.—The English have begun to improve the breed of horses in Bengal: they have crossed those of Persia with English stallions; and, to excite emulation, have established race-courses like those at Epsom and Newmarket. In 1794, I saw a horse which had been brought from England run against a fine Persian animal of the true race breed: but the former conquered, and gained all the betts, to the great delight of his countrymen, who cried out with transport, "*Old England for ever.*" The English horse had been disembarked from a long voyage only eight days.

'Notwithstanding the number of equipages in Calcutta, they are not used for travelling; almost all the journeys being performed by water. Bengal, indeed, is so much intersected by canals and rivers, that boats can go to almost every place. The rich make use of vessels which are called *bararas*; and nothing can exceed the elegance and convenience of these little ships: they contain apartments like those of a house, and are followed by one of a larger size, which serves for kitchen and offices. By these means, they travel more commodiously than in any other part of the world, and do not undergo more fatigue than if they were at home.'

The buildings, markets, &c. are next described. 'Contiguous to Calcutta, on its north side, is the Black Town [so called because the inhabitants are nearly all natives]. It is immense, and contains a population which, when I was last there, was estimated at 600,000 Indians.'

The author has entered into a short dissertation on the *cast* of Bramins, and their sacred books and language; principally with the view of expressing his scepticism concerning the communications which have been made by Europeans from the Sanscrit. He denies that any knowlege of that sacred language has been gained by Europeans; then professes his belief that the translations which they have given are authentic; then argues on the impossibility that they should be so; and again believes and disbelieves,

believes, with strange fluctuation of opinion, and some degree of levity.

'The facility (he says) with which the Bramins apprehend every thing is wonderful. They all speak and write the French, English, Portuguese, Moor, Malabar, and their own sacred language, which no one understands who is not of their cast. Some modern authors, among the English especially, have made known to us passages from their sacred books :'——'I respect the profound learning of these authors, and do justice to their integrity; and I believe, since they say it, that these translations are authentic, or, at least, that they conceived them to be such.'——'God forbid that I should wish to throw doubts on the works which they have given to us.'—— 'The Bramins are not communicative; and it is a point of religion with them to keep from the rest of the world the knowlege of their language and of their books.'——'Some travellers even are said to have perfectly learnt the Sanscrit language; and this fact is so well known that I ought to believe it, and, in fact, do believe it,—although it is possible that, in order to escape from the importunities of curiosity, the Bramins might agree among themselves to be communicative on indifferent subjects, that they might be left undisturbed in others.'

The Sanscrit language has probably been secured so long to the exclusive possession of the Bramins, as much by its difficulty and the little use to which it could be applied by individuals of any other cast, as by the precepts of their religion; and we do not see much cause for wonder, when at length curiosity is sufficiently interested to make endeavours to penetrate into its mysteries, that, among the many millions with whom this secret has been intrusted, some should be found not proof against temptation and importunity. Our voyager *seems* to think, that some indifferent communications may have been made; and surely, if the truth of any part of the European interpretations be allowed, a probability of the remainder must be inferred. In all other written languages, it has been found that, a small part being acquired, a road is opened by which diligence and penetration, without other guides, may arrive at greater acquisitions.

The following account is given of an excellent and benevolent institution, the orphan-school at Calcutta :

'The greater number of persons who grow rich in the service of the Company are among the military class: but their fortunes are less rapidly made and less considerable than those of the civil officers. They are more apt to marry Indian women, and to settle in the country; and children of these marriages are frequently left without provision, the fortune of the father having been destroyed by some accident, or perhaps having consisted only in his appointments. The Company have, therefore, taken upon them the charge of these children; and they have founded near Calcutta an establishment most

honourable to humanity. The legitimate children of their servants are there received; and an education is given to them in which useful talents are cultivated: the boys are afterward placed according to the dispositions which appear in them; provision is made for the girls, and some are even sent, at the expence of the establishment, to be educated in Europe. The order and decency which reign in this house have acquired the esteem of all who are acquainted with the institution.'

The author remarks, concerning the children in general, produced by the marriages of Englishmen with Indian women at Bengal, that they are scarcely professors of any religion, but have an inclination to prefer that of the church of England. They regard themselves as English: but the government always employs them in the interior: they marry women of colour, and their posterity become black under English names. 'This is wise policy in the Company, to encourage a population of its own. Their power now rests on defenders who are not English: they feel it, but it is an evil which they know not how to prevent. The slow hand of time, however, may apply the remedy. It is necessary to have the patience to overcome first the prejudices which deter Europeans from marrying with Indians, and then to encourage and to prepare by that means a race which, deriving its origin from England, will feel towards her a national attachment.'

We have given the more room to the author's remarks on Bengal, because it is the part of his work in which we believe many of our readers will take most interest. We are, in consequence, however, necessitated to hasten through the remainder.—M. DEGRANDPRÉ sold his ship, and employed the money in freighting another vessel with a cargo of rice for the coast of Malabar, which was said to be suffering under a scarcity. The commander of this vessel, on some quarrel with his owner, was dismissed; and the author undertook the office, embarking in the double capacity of owner of the cargo and commander of the ship. This adventure seems to have been commenced under the influence of some unlucky power. After a variety of unfortunate and vexatious accidents, the ship arrived at Cochin; and a good price not being offered at that place for the cargo, the Captain was on the point of sailing for Surat, when another vessel arrived at Cochin, the master of which assured him that there was no longer a scarcity in that part of India: but that there was a great demand in Arabia, particularly at Mocha. On the intelligence thus communicated, he determined to sail for Mocha: but 'it afterward appeared,' says the writer, 'that what he told me was a fabrication designed to free himself from competition; for he was himself going to purchase a cargo of rice

rice to carry to Surat, where famine actually raged. I gave credit to his report, and departed immediately for Mocha.' Thus, for the sake of obtaining by fraudulent means a little mercantile advantage, a country which was in a state of extreme distress was deprived of succour, the relief intended for her intercepted, and, in all probability, hundreds of lives sacrificed. We cannot help feeling dissatisfaction that, in the relation of so villainous and cruel a transaction, the name of the commander from whom the false intelligence was received, as well as that of his vessel, has been omitted.

The author has noticed several particulars of his navigation to the Red-sea, and described the road for shipping at Mocha: but for his account of the town of Mocha, of the customs and characters of the Arabians, &c. we must refer our readers to the work itself: the perusal of which, they may conclude from the preceding account, will not be unattended with information and amusement.

Capt. B...y.

ART. VI. *Description Anatomique d'un Elephant mâle*, &c.; *i. e.* An Anatomical Description of a male Elephant. By PETER CAMPER, Professor of Medicine, Anatomy, and Surgery, at the Atheneum of Amsterdam, &c. &c. Published by his Son, *A. G. Camper*, Member of the Natural History Society at Berlin, &c. &c. With 20 Plates. Folio. 108 Pages. Paris. 1802. Imported by De Boffe, London. Price 2l. 12s. 6d.

IT is much to be lamented that the learned Professor CAMPER, whose attention was so long directed to the anatomy of a most curious and interesting animal, was not allowed to present to the world the result of his own labours. The dissection of which this work gives an account was performed by him on a young elephant, during the winter of the year 1774. Many causes, but more particularly the want of artists, prevented him from being able to take any steps for the publication of his observations and drawings till the year 1786: but this delay gave him an opportunity of improving his knowlege on the subject, by the examination of elephants of both sexes, in several countries which he visited. In the year 1789, the plates were completed; and he was occupied in preparing his work for the press, when a violent indisposition attacked him, which soon terminated in death; and he had time only to complete a detailed explanation of the plates, which now appears without alteration. The other parts of the work have been judiciously selected by the editor from the manuscripts of his father, and from such other publications as he had it in his power to consult. They contain a general account of the ex-

ternal form and the internal structure of elephants, together with some observations on their native country, and on the characters of their different species.

As an anatomical description scarcely admits of analysis, we must content ourselves with noticing some of the more striking peculiarities, only, of this singular quadruped.—We may also refer the reader to Mr. Corse's two papers on this subject, in the Philosophical Transactions of the Royal Society of London, Parts 1 & 2 for 1799; or to M. Rev. Vols. 30. N. S. p. 149. and Vol. 31. p. 232.

The gall bladder is within the coats of the duodedum, and it is divided by three orbicular valves into four cells, which communicate with each other, and receive both the bile and the pancreatic juice. There is therefore only one duct, the hepatic, belonging to the liver. The bile seemed to Professor CAMPER to suffer very little change, either in its colour or thickness, by being detained in the gall bladder. The upper orifice of the stomach is seated at about the middle of the upper surface of that organ; and there is, consequently, in the left side, a considerable cul de sac, the internal coat of which is raised into a number of transverse valves, of about an inch in height.

The Professor was not able to discover any lacrymal gland. He describes the *carunculæ lacrymales:* but the lacrymal sac and duct, as well as the *puncta lacrymalia*, were wanting.

M. CAMPER has remarked, in the temple of this animal, a gland common to both sexes, with an opening from it; which, he says, has been seen to pour out an unctuous fluid *during the rutting season:* but, as far as Mr. Corse's observations went, (see papers already cited,) by whom this gland was also noticed, the discharge had no connection with the particular period to which the Professor alludes.

The structure of the cranium is admirably adapted to afford a sufficient extent of surface for the insertion of muscles, without unnecessarily increasing its weight. We shall give a translation of the editor's account of this piece of mechanism:

'In order to include the *encephalon* within proper bounds, and to allow a sufficient space for the insertion of muscles without loading the head with a weight of osseous matter, the tables are separated from each other, by a great number of bony partitions, prolonged to the distance of several inches. The intervals, filled by an infinity of little cells more or less spacious, communicate with the throat by means of the eustachian tube, and are charged with air, instead of blood or marrow, which are generally found in the diplöe of the mammalia. *Perrault*, *Blair*, and *Daubenton*, have remarked this structure in the elephant, boar, and other quadrupeds: but M. CAMPER

was

was the first to notice its analogy with the structure of the cranium in birds. The ostrich, and the eagle, but above all the owl tribe, particularly the screech-owl, have the tables of the skull separated by numerous cells, perfectly similar to those which distinguish the elephant. The atmospheric air enters them in the same way; and this admirable mechanism, which birds particularly require to diminish the weight of their bones, was necessary to the elephant, in order to lighten its head, which would have otherwise been much more heavy than that of any other quadruped.'

With regard to the internal parts of the head, the *cerebellum* does not lie under but behind the *cerebrum*; the *tentorium cerebelli* is therefore vertical.

Several differences have been observed by naturalists, as existing between the elephants of Africa and those of Asia; and among them, one of universal application; viz. that both sexes of the former have long tusks, while, in the latter, those of the females are invariably short. M. CAMPER has been able to ascertain another distinction between them, from the appearance of the crown of their grinding teeth. 'It consists,' says he, 'in the greater number of plates in the Asiatic species, in their form being more regular, and their undulations nearly parallel; while those of the elephant of Africa are more irregular, less numerous, and in some degree of a rhomboidal figure.'

Among the large and numerous plates accompanying this volume, are some illustrative of this subject of the teeth, which are very similar to two delineations given by Mr. Corse in the Phil. Trans. *loc. cit.*

Yell.

ART. VII. *Lettre de* CHARLES VILLERS, &c. *i. e.* A Letter from CHARLES VILLERS to *George Cuvier*, of the National Institute of France, on a new Theory of the Brain by Dr. *Gall*, in which that Viscus is considered as the immediate Organ of the Moral Faculties. 8vo. 84 Pages. Metz. 1802. London, imported by De Boffe. Price 2s. 6d.

THE nature of the connection, which exists between the mind and the body, is one of those obscure subjects on which much time, attention, and ability, have been bestowed with little success. This, indeed, is not surprising, when we consider that philosophers have not yet decided even in what part of the body the unknown power which actuates our frame has its residence. By some, it was supposed to exist in the stomach; while others, and those the most numerous, referred it to the head, where various situations have been allotted to it, from the pineal gland, to the halitus which moistens the ventricles.

The publication, which we now announce to our readers relates to a new doctrine on this question, lately the object of much conversation on the continent; in which it is supposed that the principle of life and the faculties of the mind exist in the brain, but, instead of being accumulated, as was formerly imagined, in a particular spot, occupy different parts of this viscus.

The origin of vital force is supposed to exist in the *medulla oblongata*, as being the most internal and protected part of the *encephalon*. The magnitude of this body, and of the occipital hole through which it passes out of the head, is considered as indicating the quantity of the vital principle; and it is affirmed that abundant proof of the truth of this observation may be derived from comparing the heads of cats and badgers, which are remarkably tenacious of life, with those of animals which are less so. The intellectual powers and moral faculties have all, according to this doctrine, a corresponding elevation on a particular part of the brain; and this produces a proportionate rising in the skull itself, which, we are told, can in general be readily determined by the eye or the finger.—We deem it unnecessary to describe the particular situation of all the organs which are said to be detected in this manner: but we shall give our readers an enumeration of them, premising that the seat of some one is in almost every part of the surface of the brain. They are as follow: The organ of vital power; of generative power; of susceptibility or irritability; of pure and disinterested love, friendship, fidelity, and sociableness; of courage; of cunning; of disposition to steal; of circumspection; of memory of things; of memory of numbers; of local, nominal, verbal, and grammatical memory; of musical talent; of arts of design; of mechanical arts; of metaphysics; of goodness and mildness; of wisdom and wit; of observation; of generosity; of penetration; of imagination; of religious disposition; of haughtiness, ambition, and vain glory; of perseverance and firmness.——

From the account of the reporter, this visionary doctrine seems to have occasioned so much sensation in the metropolis of Germany, that it was at last interdicted by the government, from its being supposed to favour materialism. The following quotation will shew the extent to which the Doctor's inquiries were carried, and the ardour with which they were prosecuted;

'There was a time at which every one in Vienna trembled for his head, and feared lest it should be put in requisition to enrich the cabinet of Dr. *Gall;* who made it known that he wished particularly for the heads of such as were distinguished for great qualities or brilliant talents, which redoubled the prevailing terror. Too many people

people were ready to believe themselves the objects of the Doctor's attention, and to imagine that their heads were coveted by him, as very important to the success of his experiments. Many humorous anecdotes are mentioned on this subject; and among them is one of the old man M. *Denis*, the emperor's librarian, who inserted in his will an express clause, to save his head from the greedy knife of Dr. *Gall*. In spite, however, of so many fears and precautions, the Doctor has not wanted materials, but has been able to collect a considerable number of heads, among which are some that have been illustrious, such as that of the brave Marshall Wurmser. He is in possession also of the skulls of poets, fools, robbers, and people of every description; and he has added to these, the heads of such animals as he could procure which were suited to his purpose, particularly those whose character and manners are of the most active kind. He is scrupulously informed of the history, propensities, habits, passions, vices, and virtues, of all those individuals, whether of the human or brute creation, and has drawn from them some very curious and striking deductions.'

The learned Doctor, to whom we are indebted for this brilliant display of persevering industry, does not judge it necessary to extend his researches to any other part of the body than the head, for the seat of life, intellect, and disposition. He and the author of the pamphlet before us are of opinion that the internal evidence, which every one possesses in his own mind, is a sufficient proof that these qualities are to be sought only in the head. We have often, however, heard of feelings which are referred by the greater number of mankind to the heart; and therefore if consciousness is to determine the question, we should not be surprized if attempts were soon made by some enterprising philosophers, to complete our knowlege of the mind by an accurate examination of that part of the body.

In his introductory observations, M. VILLERS mentions that he has heard of parts of the brain being lost without occasioning the death of the animal; from which he infers that the brain is not immediately necessary to animal life, but is destined to serve as the organ of understanding, feeling, thought, and will. If he had been acquainted, however, with facts which are familiar to most well informed medical men, he would have known that nearly all the parts of the brain have been, at different times, destroyed, by diseases and injuries of various kinds, without the loss of any of those powers or faculties, which, according to his favourite hypothesis, are implanted in them.

The author takes frequent occasion to compliment the literati of his own country, by speculating on the eminences which might be expected on different parts of their heads, corresponding with the ideas formed by him of their genius and acquirements. We may add, too, that he does not neglect the opportunities,

tunities, which the chapters on courage and perseverance afford him, to conclude that the first consul is pre-eminently endowed with the elevations which indicate the existence of those faculties in an extraordinary degree.

Four sketches are given, presenting different views of the skull, with references annexed.

Yell.

ART. VIII. *Etat Commercial de la France*, &c. *i. e.* The Commercial State of France, at the Commencement of the nineteenth Century; or a Treatise on French Commerce, its former Errors, and the Amelioration of which it is susceptible. By J. BLANC DE VOLX. 3 Vols. 8vo. Paris. 1803. Imported by De Boffe, London. Price 15s.

ON a former occasion *, we have made respectable mention of the labours of this intelligent writer, and he now again calls for our notice and our commendation. In the introductory part of the work before us, he shews himself the able and zealous advocate of commerce; eloquently describing its beneficial effects on society at large, enumerating its advantages as they respect those particular communities which cultivate and cherish it, and satisfactorily refuting the reasonings of those who would discountenance it, on account of the evils and vices inseparable from it in certain stages.

Speaking of the revival of commerce in modern times, he admits that France has been one of the last European states, which recognized its importance and sought its benefits.

Respecting the three colonial settlements with which the English commenced their commercial career, namely, Jamaica, Tangier, and Bombay; he says that these places, constituting opposite points of the globe, and so remote from the parent country, seem to announce to mankind that their happy owners were destined to rule the seas which embraced them, to hold the universe in chains of a new kind, and to impose on men and the elements a yoke till that time unknown. It is the practice, however, of all the French publicists to deal in invectives against British commerce; and the present writer, though more temperate and fair on this subject than most of his countrymen, cannot refrain from similar declamation. We wish that he had dealt less in general accusations, and that his charges had been more specific, for we cannot discover where our offence lies. If we are accused of monopolizing commerce, and of having possessed ourselves of a greater portion of it than falls to our share; is not all this the natural and

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* See Appendix to M. Rev. vol. xxxv. N. S.

inevitable

inevitable consequence of our superior commercial position, capital, experience, and probity? If so, in what are we censurable? If we enrich ourselves, do we not at the same time benefit other nations? If any branch of our commerce was cut off, would not some country be the poorer, and would any one become more rich? If the case stand thus, and if any nation envy us our commercial greatness, the road is as open to them as it was to us, and let them enter it in fair competition.—If regard may be paid to this author, who writes with great ability, it would appear (as an illustrious senator has intimated) that the only rivalship which France seeks with us is that of commerce; and we shall give him the greater credit, if he be founded, when he says that *commerce alone* can enable France to preserve the preponderancy which she has obtained in Europe by her late victories and acquisitions; since the accession of territory, he contends, will fall far short of it. Dwelling on the dreadful state to which the commerce of France is fallen, and endeavouring to console his countrymen, M. De Volx proceeds to give us farther information with regard to this notion of commercial rivalry. He says; '*Sully* after the league, *Colbert* after the barricades, and the *fronde*, effaced all our misfortunes; and shall we expect less from the hero whose first service has been to reconcile France with Europe and with herself, who has charged himself with the destiny of a great people, and who will become its second providence?' All this goes to confirm the idea already mentioned, as suggested by a great public character; which was heard with so much satisfaction, and which failed to gain belief only because people thought that what was so desirable could not be true.

On the subject of money, and that of banks, the author introduces much abstract discussion, into which many readers will not be very desirous of following him. Under the head of agriculture, his doctrines correspond with those on which are founded our old corn laws, and the measures lately recommended by Dr. Anderson.

In treating on manufactures, M. De Volx shews himself, in a great degree, master of the system by which those of this country have reached their present high pre-eminence; and the contrast which he draws between this system, and that which has been pursued by France, does credit both to his talents and his impartiality. He also sketches, much in detail, the measures to be adopted in order to revive French manufactures. He complains of the slight attention given to this subject and to commerce by the government, and inveighs loudly against the disproportionate regard paid by it to the *fêtes*, the theatres, and the fine arts; which, he says, should

appear

appear in the eye of a state as objects very secondary to the former. Indignant at the extravagant favour shewn to matters comparatively frivolous, he exclaims; 'Alas! shall this amiable levity, so long our reproach, be still our heritage? Have not experience and misfortune been able to mellow us, to render us prudent and sage? Shall we always think more of show than of substance, and value trivial gratifications above the productions of nature? Alas! let us shake off a fatal error; the French people ought no longer to resemble the Romans in the days of Lucullus, who required only bread and public exhibitions. Let us occupy ourselves, for it is high time, with the true solid enjoyments which constitute the prosperity of nations, and which alone insure their happiness and their power.'—The history which he gives of the decline of the French commerce in the Levant, and of the preponderance gained there by the English and the German, forms a very entertaining part of these pages. He also manifests much ingenuity in forming the regulations of police, to which manufactures for exportation should be subject: a matter extremely worthy of the attention of all commercial states, and more particularly of those which are young in the career.

Some admirable observations, deserving the particular consideration of the present chief magistrate of France, are made by this author, on the civil and political state in which a nation must be placed, before it can succeed; and it is from this quarter, we believe, that the most serious difficulties in the way of commerce will arise. He lays it down that the articles of exportation should be those to which strangers give a preference; and that such exports should not be subjected to too heavy a duty: greediness of which kind, he says, lost to France a great part of the sale of her wines. He recommends regulations to be adopted in the nature of our navigation acts; and he dilates, much at length, on the necessity of a powerful military marine, as being in all cases indispensable in a commercial state: but more particularly necessary in these times, he says, in order to protect the French commerce, and commerce in general, against the monopoly and oppressions of the English. He next enumerates the different branches of foreign commerce to which France should attend; and he is aware of all the importance of the traffic in the North Seas, as being the school in which are formed the best seamen. He states the strong basis on which our trade with Russia stands, but he recommends competition; and, without assigning any satisfactory methods by which the British are to be supplanted, he mentions some fanciful grounds of preference, which, he thinks, will induce the government of that great country to change

change their commercial relations. The English, he says, buy at a very small price, and sell at an enormous profit; and the Emperor, he tells us, will probably see this in its proper light. The accusation, however, falls to the ground the moment it is recollected that, in Russia, the English pay ready money for whatever they import thence, and give very long credit for what they export thither. This is the mode in which Russia carries on its traffic with England; doubtless, a disadvantageous plan, but which its poverty renders necessary; and the sole crime of which the English are guilty is that, by means of their capital, they can trade with the Russians in the only way in which that nation is able to carry on any trade.

M. DE VOLX holds out bright prospects to his countrymen from a revival of the Levant trade, from the free navigation of the Black Sea, from the commerce with the Barbary coasts, and with the African settlements. Allowed to navigate the Black Sea, he points out the road by which commercial intercourse may be carried on with Persia, and the nations bordering on the Caspian. Most important new relations of traffic with Russia here present themselves. The commodities of little Poland, one of the richest tracts of land in the world, consisting of corn, the materials for shipping, salt provisions, various metals, &c. which now have no other outlet than Dantzic, or some one of the ports of the Baltic, will be conveyed by the Bog and the Dnieper to Cherson, by the Dniester to Akerman, and conveyed by French traders to Marseilles and Toulon; and some of these articles, we are told, will be of the utmost importance to the docks of the latter place. Various other speculations are proposed, into which our limits will not permit us to follow him.

The author advises that the former restrictions on the Levant trade should be abolished; and that the natives should be allowed to transport their commodities in their own shipping to Marseilles, which he suggests should be made a free port. One consequence of this grant, he says, would be that numbers of rich Jews, Armenians, and of other strangers, who are engaged in the Levant traffic, would be induced to settle at Marseilles, and to enrich the republic by their capital and activity.—He also unites with former writers in recommending it to government to establish a colony on the banks of the Senegal; which, he says, are of the highest fertility, calculated to produce the sugar-cane, indigo, and cotton, and where slaves can be bought at a thirtieth part of the price which they obtain in the West Indies. The English, he observes, are fully sensible of the importance of African settlements; as the excursions, which they have caused to be made into the interior

of that country, clearly prove; and he asserts that science was less their object than policy, and that many of the discoveries made by Mungo Park do not appear in his book, but have been kept secret by order of the British government. If all this be true, how came M. DE VOLX to know it?

The Indian commerce forms, as we may expect, a leading object of this work: but the general question whether it can be best carried on by committing it exclusively to a chartered company, or by leaving it open to private enterprize, has been so often and so fully discussed in our own country, that we shall not accompany the author in this part of his inquiry. We shall solely advert to his last argument, which is drawn from political considerations.—Such, he observes, is the towering ascendancy of England in India, so great is her power, and so extensive are her claims, that the private adventurer will appear there to little advantage; and it is only as belonging to a powerful company, connected with the government, that the ships of France can expect to carry on their intercourse without insult or obstruction.

The restitution of her Indian settlements to France is represented by the author as a small matter: but he does not conceal the hope that this may, at some future day, prove an inlet to French influence, and enable his country to dispute with proud Albion the sceptre of the east. He states his ideas with great circumspection, but they are not difficult to be discovered. Indian ascendancy, he tells us, has an influence on the destinies of Europe, and it cannot be an object of indifference:—but how to act? England oppresses and deposes the native powers; and are not the sovereigns of Europe to look to this aggrandizement? Shall France be indifferent to it? He quotes the speech of Mr. Dundas in the British House of Commons; in which he is said to have stated, that we have restored to the French their factories, but that it lies with us to limit their Indian commerce, or to prohibit it altogether: that we are completely the masters of that country; that the right of regulating its movements belongs to us; that the French cannot buy the most trifling product of it without our permission; and they can have no advantages but such as they must derive from our indulgence and favour.—M. DE VOLX complains of these lofty pretensions: but, instead of refuting them, he observes generally, that, in order to revive the commercial relations of the republic with India, a plan of commerce alone is not sufficient; and that it must be combined with a political one, which is necessary to give security to the movements and enterprizes of the trading body: that, unless the French trade with India is carried on by a company, closely connected with government,

there will be no hope of seeing annihilated trade and lost consequence restored; and that, if they render the trade free, they will be themselves driven to perpetual servitude, confirm the monopoly of the English, and become their tributaries. We anxiously turned over page after page, to discover what this redoubtable company was to do: we could not imagine how it was to go to work in order to secure the objects proposed by the author; and it appeared to us that they were attainable only by hostilities, and the favourable chances of another war. He seemed aware, indeed, of the tendency of his observations, and does talk of warm disputes and controversies arising between the two powers on this matter; and he lays the scene of the next rupture in Hindostan. The mighty functions of this great company at last resolve themselves to what are very harmless, namely, to those of understanding its rights better than the private adventurer, and of supporting them with more firmness. The company, he says, will have more the means of resisting pretensions that are too absolute; and, on the trackless Indian ocean, on its remote inhospitable shore, where the private trader might tremble under the iron hand of monopoly, the flag of a powerful body will display itself more boldly, will have perhaps useful connections on the spot, and thus render the English company more moderate and more just. All this is very well: but how is this to restore to France its annihilated commerce and lost consequence in the peninsula of India? Forming our judgment on what the author has advanced, we do not see one legitimate object to be attained by the company for which he contends. If such a company is formed, and if it acts, we shall think that the continuance of peace is in imminent danger.

To our great astonishment, trade with the United States of America forms no head of this work. The cause of the omission we leave our readers to conjecture.

Having pointed out the errors which prevailed in the former system of trade with the Antilles, M. DE VOLX lays down the restrictions to which colonies must be subjected, in order to be rendered most beneficial to the mother country. He condemns all half measures with regard to the revolted negroes, and he is an advocate for the absolute reduction of them to their former condition of slavery. We must, however, do him the justice to add that he alleges strong reasons for this being a measure of necessity; that he proposes to mitigate the slavery by humane laws, regulating the power and behaviour of their masters; and that he suggests that emancipation should succeed after a term which has reimbursed the proprietor.

Speaking

Speaking of duties on imports and exports, the author tells us that they were, at first, impositions to cover the expences which states were obliged to incur for the protection and encouragement of commerce; and he strongly recommends it to his government to place them on their original footing. The case may have been in some states as he represents it: but it is clear that, very early in our own history, these duties formed a material source of public revenue. That a state which, in imposing them, seeks revenue to the detriment of the interests of commerce, acts most unwisely, we concede to the author: but why the customs, duly regulated, should not aid the public treasury, we own that we do not perceive.

On the subject of contraband, M. DE VOLX is very energetic in his opposition: he seems to consider it as a crime the most aggravated, and deserving of punishment the most severe; and he declaims with the utmost warmth against the contraband dealings permitted, and even protected, by civil governments. Those which are carried on by the Dutch and English with the Spanish colonies call forth his utmost indignation; and, indeed, language fails him in expressing his abhorrence of these state immoralities. Yet, not long before, he had himself allowed that the injudicious and oppressive restrictions, to which internal trade was subject under the old government, furnished an apology for the contraband then practised; and is he aware of no considerations which palliate the guilt of that public contraband which he so much reprobates?

M. DE V. says that, by the treaty of Ponin, the English East India Company has bound the Mahrattas to hold no communication with any Europeans, except with such as produce English passports; and this restriction excites his most virulent invectives. We would ask, is not this an affair of the parties; and what is there in the stipulation which makes it not competent for them to enter into it? May it not be materially advantageous; or, if unequal, may there not be other articles of the same treaty which balance it by pressing on the other side? The author does not deign to examine it in this light.—The code of public law, on which the French republic has acted, informs us of no sacrifices which one free nation is not capable of making to accommodate or benefit another, from that of independence itself, to that of suffering its territory to be intersected by public roads:—Geneva prays to be incorporated with the great nation, and the prayer is heard;—the republic of the Valais is requested to grant to France a portion of her soil, on which to construct two grand roads to Italy; and the Valaisans comply with the demand. Whatever may be said of this treaty on abstract grounds, is it for a citizen of the French republic,

public, on general principles, to arraign and condemn its provisions? We were before strangers to this treaty; and we take the author's account of it as correct.

We next arrive at a passage in which M. DE VOLX strongly recommends certain cities of the republic to be made into free ports, in addition to Dunkirk and Bayonne. He proposes (as before observed) that Marseilles, which was in former times partially, should be made completely free, and also Antwerp and Mentz; Marseilles, as being the only point of communication with the Levant and the barbarous nations; Antwerp, as central to the commerce of the north and the south; and Mentz, as the centre of French connections with Germany, the upper and lower Rhine, and Holland.

Much good sense is discovered in what the author says under the heads of corporations, companies, apprenticeships, charters, and patents; and under those of failures and bankruptcies. With regard to some of these matters, the practice of this country is not without faults; yet still an acquaintance with it would have enabled M. DE V. to have added to the value of his work. He informs us that French commerce has received its greatest injury from a practice now become very common, and which the unsettled state of the country has favoured; namely, that of fraudulent bankruptcy. In this way, he tells us, great fortunes have been gained, of which the infamous peculators do not blush to make an open display; while the public does not mark them with the discountenance which their crimes ought to excite. This single trait speaks a volume on the moral state of France.—M. DE VOLX would have commercial controversies and litigations subjected to the decision of tribunals, consisting not of lawyers, but of commercial men. The scheme seems plausible, but we suspect that it is not solid. The practice of this country, which is of great weight, is against this theory.

After having expressed a surprize, which is very natural, that no section of the council of state is appropriated to commerce, the author suggests that this great concern should, in future, be assigned to a chamber of direction, which shall be subject to an *intendant général* of commerce; while the *intendant* is to be subordinate to a section of the council of state, whose sole province shall be the affairs of commerce:—the chamber to consist of commercial men who have retired from trade: three of its members should be for foreign trade; Bourdeaux, Marseilles, and Antwerp, to furnish one each: while three others should superintend the home trade; Lyons, Rouen, and the departments of the north concerned in the cloth-manufactory, to supply one each. This chamber is to be a repository of every kind of commercial information, always ready to furnish documents to government.

Whatever, in a general view, may be the merits of the work before us, and we admit that they are considerable, we are satisfied that, in regard to its immediate object, which was to give appropriate information to the French government on the subject on which it treats, it is highly defective. It takes for granted that which we never before have seen maintained; namely, that, in every state, commerce is of equally high importance, and demanding the same paramount attention. It were most easy to shew the contrary. In the case of France, it is clear that this is not, as in Great Britain, the first object of national concern; and that, though very important to the former country, it is secondary, in every view, to the cultivation of its natural resources. The author should have ascertained the degree of attention to which the latter object was intitled; having done this, he would have had a point from which he could set out, in undertaking to settle the claims which commerce can make on the consideration of his countrymen; and this method would have suggested the branches of it, to which it would be most expedient to attend primarily and principally. Instead of directing the views of his enterprizing fellow citizens to the beaten lines, where they are to meet competitors formidable from their wealth, their experience, and their long possession, and in a race with whom there appears no probable chance of success; he would have done better, we think, to have pointed out unexplored paths, where their first essays would have met with no competition; and also to have exhorted them to increase their assiduity in their own undisputed course. Why covet the Indian trade? Has France the shadow of a right to it? Why dispossess us of our traffic with Russia? Why is the infant commerce of France to begin in a sort of warfare? This advice is not less impolitic than antipacific. Why does the author, who seems to possess a most ardent commercial spirit, endeavour, by improper and injurious suggestions, to shorten the days of cordiality, and to rekindle those flames, hardly yet extinguished, which must occasion regret to every lover of commerce? Turkey holds out to France the fairest prospects of beneficial commercial intercourse; and if she supports that tottering empire, she may draw advantages in the way of traffic from this protection, which are incalculable. Will not France be favoured by Spain and Portugal, and by the new republics which surround her; has she not superior advantages in the Mediterranean; has she not colonies capable of becoming inexhaustible sources of wealth; and do not these furnish a sufficient field for her capital and her industry? It were wise, then, in her publicists, to suppress the effusions of their jealousy with regard to this country; they are as childish and unreasonable,

ble, as they are fruitless; and if they will indulge in them, Europe is too much enlightened to be misled by their clamours, which will impose only on themselves and their countrymen. **Jo.**

ART. IX. *Les Deux Tartuffes*, &c.; *i. e.* The Two Hypocrites, or Cordelia. By A.....D.... D. L. M..... 3 Vols. 8vo. Dulau and Co. London, 1802.

CORDELIA and her mother, a French princess, driven from their native country by the storms of the revolution, find an asylum in a German court. Unrivalled personal charms, and all the excellencies of mind and temper, conspire to render our heroine the most attractive of her sex; and Alfred, the eldest son of the reigning prince, no sooner becomes acquainted with Cordelia, than he is smitten with an incurable passion for her, which soon calls forth a corresponding one in her bosom. The lovers are worthy of each other; and souls equally pure and exalted can alone conceive the ardour of their attachment.

The father of our hero discovers the inclinations of his son, and the favourable return given to them by the mistress of his heart. This prince, unlike most of those parents who figure in romance, belongs not to the unnatural tribe who pay no respect to the power of virtuous and honourable love; who regard the most momentous of ties as lightly as the most trivial contract; who, without scruple, sacrifice a child to their own caprices, to views of ambition, or to schemes of wealth.—On the contrary, he is the most generous and magnanimous of men; he is the first to discern and to admit the merits of Cordelia; her rank he allows to be equal to his own; and his mind was too elevated to induce him to disparage her claims, on account of undeserved misfortunes, which in his estimation, though they had deprived her of her splendid patrimony, rather ennobled than degraded her. Unluckily, however, not long before Cordelia had come to grace his court, this excellent parent had engaged his son to the daughter of a neighbouring prince, the friend and companion of his youth; and it is in vain that he sends an ambassador to obtain a release from his engagement, and to procure liberty for his son to follow the irresistible bent of his heart. The fame of Alfred had travelled before the envoy; the soul of the future father-in-law was wrapped up in the new connection; and the accounts of her intended husband had inspired the young princess with a passion in his favour, to which his presence could scarcely have made any addition. This most amiable and disinterested of men, the father of Alfred, is therefore obliged to interdict his son's

union with Cordelia; and, submitting to dire necessity, these angelic beings now separate; Alfred departing on his travels, and Cordelia remaining behind:—but, though they conform their actions to their duty, their souls rebel, and they are not less subject to the empire of love than ordinary natures.

An Abbé *Basset*, who had been one of the most sanguinary revolutionists, and had been obliged to fly from France in consequence of his faction having been proscribed, had sought an asylum at the court of the hospitable father of Alfred. Aware that his original clerical character would procure him a better reception than that of a proscribed revolutionist, he had resumed it, and had address enough to have it recognized by a French bishop who resided in the same court. This Abbé is the reverend *tartuffe* of the tale; the other being *Hechelmann*, a member of the prince's council, an *illuminé*, and a philosopher of the modern stamp: but this latter acts an under part, and our limits will not admit of our giving a sketch of his curious character. The infamous intriguing *Basset* practises all his arts on the credulity of the princess, the mother of Cordelia, and is successful to the utmost of his wishes; for she appoints him her confessor, and he becomes her sole confidant. Not long after the departure of Alfred, the princess falls ill and dies. The miserable ecclesiastic had conceived a violent passion for Cordelia; and to this monster of vice, already plotting the ruin of her daughter, did the imprudent mother entrust the care of her. By her last will, she appoints this vile Abbé the guardian of Cordelia, with full power over her person and property; and she also confided to him a portentous secret, most deeply affecting the interests of the surviving orphan; by means of which, the wretch was one day to dash in pieces before her eyes the cup of unutterable happiness, and to deprive her of life.

It did not suit the dark designs of the Abbé to allow Cordelia to remain at the court of an excellent prince, and in the society of her honourable emigrant friends; and, sensible that she was the cause of depriving her hospitable benefactor of the solace of his son's company, she submitted with little reluctance to the Abbé's orders to depart.

The commencement of the tale is of a date barely subsequent to the accession of *Bonaparte* to the sovereignty of France. At the period which we have now reached, the emigrants returned in great numbers, were favourably received, and such parts of their property as had remained unconfiscated were restored to many of them. The Abbé accordingly takes his ward to France, and places her in a chateau in Brittany which had formerly belonged to her family. We shall not attempt to sketch the danger to which her virtue was exposed in this desolate

late ruin by the arts and cruelties of her infamous guardian; nor shall we detail the mode of her escape from the fangs of the monster to a retreat in which, for some time, she eluded his prying eyes.

The versatility of this eldest son of iniquity had raised him to power under the consular reign; and he at length discovers his ward's concealment. Alfred also, unable any longer to yield to the calls of duty, goes in search of Cordelia, finds her abode, and makes himself known to her. She had ever remained unshaken in her resolution, on account of the pledged honour of his father, whom she loved and revered, never to consent to Alfred's proposals; nor did his presence at all impair it: though she had learnt that her retreat had been traced, and that she must soon fall a prey to the wicked schemes of the Abbé. In this situation of things, a Comte *Dorville*, a man of a middle age, and possessed of very estimable qualities, appears on the stage, and is smitten with Cordelia; and to his passion, but for a prior one, she would in all probability have made the proper return. The reiterated persuasions of a pious and virtuous Curé, an old friend of her family, who was also her deliverer from the hands of *Basset*, and the confessor whom her mother had discarded to make room for this vile Abbé, began at length to shake her resolution; and, fearing lest she should not be proof against the importunities of the beloved Alfred, desirous of convincing his father of her high sense of honour, and seeing that she must marry or be again in the power of *Basset*, Cordelia becomes the Comtesse *de Dorville*.

If importunity, however, if a sense of honour, and if the dread of scenes more horrible than any which imagination could paint, induces Cordelia for a moment to forget what was due to love, we shall find the little god abundantly avenging himself.

Our heroine not only practises exemplarily all the great duties, but observes all the minute attentions which her new connection requires. In vain does she attempt more; her struggles only convince her of the impossibility of success; and her entire heart is in the possession of Alfred, while she is eternally bound to another, for whom she has the highest regard. This mental infidelity, which she has no power left to control, preys upon her spirits and her health; her sprightliness disappears, and her charms fade, while her exalted soul appears with greater lustre than ever. The worthy Comte discerns what passes in her mind; and not being able to soothe the sufferings of which he reproaches himself as the cause, he becomes equally unhappy.

On the marriage of Cordelia, Alfred fled far from her retreat: but, finding absence from her to be worse than death,

he returns to the vicinity, though his delicacy does not permit him to obtrude himself on her view. A public hunt is announced, and Cordelia is to be one of the spectators. When the day arrives, the lance of *Dorville*, one of the most active partakers of the sport, fails to be effective; the fierce creature turns on his assailant; and he has already given him a dangerous wound, when an unseen person springs from a thicket, diverts to himself the fury of the enraged animal, and, at the expence of an alarming wound, rescues from immediate death the husband of Cordelia. This generous being is no other than Alfred. The husband and lover are placed in the same cottage, and both experience the kind offices of Cordelia. This scene, which is one of great difficulty, the author has managed with much address and delicacy. Alfred conceives the greatest friendship for *Dorville;* no one is more anxious for the recovery of the husband of Cordelia than her lover Alfred; while the former returns the friendship of the latter, and wishes to die in order to render his friend and Cordelia happy.

After a partial recovery, *Dorville* relapses, and death follows. The recollection of the worth of her husband, and of her inadequate returns for his kindness, now takes exclusive possession of the soul of Cordelia, and she seems to be in a manner insensible to the merits and claims of Alfred.

When the necessary space of time had intervened, and Alfred could with decency make proposals to the object of all his wishes, he meets with a positive refusal, in which she persists to the utter astonishment of every body: but how could Cordelia resist the supplicating entreaties of the father of Alfred, her generous protector, the object of her highest esteem? She yields.—The day of felicity seemed now about to dawn:—but it has pleased the author to order matters far differently; and his heroine exhibits a proof, either that there is another state in which suffering virtue shall be rewarded, or that Providence is unjust. The Abbé *Basset* is the evil genius from whom her destruction proceeds. The reader will recollect the mysterious secret intrusted to him by the imprudent princess on her deathbed. When Cordelia escaped from him, he resolved to get her again into his power, or to destroy her; and finding, at length, the former impossible, he set himself to work in earnest to effect the latter.

The Abbé, at this juncture, is seized with a violent illness: his disorder gains so much ground that there are little hopes of his recovery; and he professes the deepest contrition. The clerical deliverer of Cordelia, the man whom he had supplanted, becomes his confessor, and his conversion delights the good pastor; who joyfully communicates the news to Cordelia, and her

her friends at the German court, whither she had now gone, preparatory to the solemnization of her marriage. Contrary to all expectation, the Abbé recovers; he continues a regenerated man; and by the means of the confessor, on the ground that he had intelligence respecting her property to communicate to Cordelia, he procures leave to visit her, and to be present at her marriage.

In the course of his journey, and when not far from its end, he is mortally wounded by an unknown hand: but by the care of a friend of Cordelia, he is rescued from immediate death, and conveyed to the palace of the German prince; which he much solicited, in order, as he said, to obtain his pardon from Cordelia's own mouth.

On the evening previous to the marriage, he requests Cordelia, the prince, Alfred, and all immediately interested in their welfare, to meet in his chamber, to receive from his dying lips information of the last importance to his late ward. *Basset* then, with his witnesses present, and his documents arranged before him, requests Alfred and Cordelia to stand close to his bedside. Having surveyed the scene before him, a satisfaction beamed in his countenance, which seemed to suspend the tortures which he suffered; the young couple appeared transported by mutual love; and joy was seated on every countenance, in expectation of the happy event of the ensuing day. The monster, now sure of his blow, throws off the mask, and loudly cries, "Vengeance, thy hour is come. Thou wilt indeed precede but by a few moments that which will terminate my days: but it is enough that I shall hear it strike, and that I shall hurry to the tomb the ungrateful one who disdained me."—At the close of these dreadful words, he surveyed by turns Alfred, Cordelia, and the prince; then, addressing himself to the latter, he said, "Hasten to complete the nuptials of your son with this abject creature, as destitute of fortune as she is of birth, and who for twenty years has usurped a title to which she has no claim. The Princess of .... declared to me on her death-bed, that she was not her child: but that, being deprived of her own by death, she adopted this infant in order to fix a lover, and to prevent the immense possessions of her husband from returning to his family. Cordelia is the offspring of an adulterous connection; and the adulterer, her father, was no other than the Comte *Dorville*, whom she has since admitted into her embraces, under the sanction of an incestuous marriage. Behold the witnesses, behold the documents which attest my statements!" These proved but too clearly the truth of the dreadful tale.

Cordelia fell at the feet of the monster's bed, uttering piercing cries, with which the whole palace resounded; while the wretch seemed satisfied with the effects of his vengeance. When the intelligence of her dissolution was brought to him, he died with mental joy in the midst of the most exquisite bodily agonies.

Such is the substance of the story which these pages detail. When its complicated nature is considered, its parts will be admitted to unite not badly together: but had it been more simple it would not have pleased us the less. The author, (one of those gentlemen, we presume, whom the revolution has driven from their native land,) though very accomplished, appears not to have much experience in composition; and long absence from his country seems to have deprived his work of those niceties of idiom, without which, style must ever be jejune. Each character, however, is strongly marked, and throughout consistent with itself: but the features of the two *tartuffes* are certainly out of nature, and are seen only in crises such as that which France has experienced. A Marchioness here introduced is another French Lady G., and her letters give much information respecting the notions, habits, and manners of women of fashion in France under the old government.—The province of a person who discovers princely benevolence is assigned to an Englishman.—The author is no devotee, but seems fully convinced that morals cannot stand without religion, nor society be upholden if morals are wanting.

Many of the episodical parts of this work are highly interesting. Among those which are the most so, are the reflections on the Great Frederic's system of government; the account of the marriage of the Dauphine with the *Duc d'Angoulême* at Mittau; that of a German rout; and of the fashionable life in London; with several instructive letters relating to Russia; one in particular, which describes a Russian nobleman's mode of life at his country seat. **Jo.**

ART. X. *Mémoires Historiques, & Anecdotes, de la Cour de France,* &c.; *i. e.* Historical Memoirs and Anecdotes of the Court of France, during the *Reign* of the Marchioness *de Pompadour*. A Work which has been preserved in the Port-folio of *Madame la Marechale d'* * * *. Preceded by a Treatise on the State of Society, after the Subversion of a great Empire, effected by Immorality and Anarchy. By J. L. SOULAVIE, the Elder, &c. 8vo. pp. 424. Paris, 1802. Imported by De Boffe, London. Price 7s.

THE value of publications of this description depends very much on the character of the collector or author; and that citizen SOULAVIE is a person likely to give to works of this

sort the utmost interest of which they are capable, the reader, who recollects what we had very lately occasion to observe with regard to him *, will scarcely expect us to admit. We then stated that we collected from his own declarations in print, that, though an Abbé, he so far gave way to revolutionary doctrines as to violate his vow by taking to himself a wife; and that he had so little abhorrence of these, that, during the reign of *Robespierre*, he was the accredited ambassador from the republic of France to that of Geneva:—when this same SOULAVIE, therefore, in the present and in a preceding work, writes in the character of an unswerving adherent to the antient institutions of France, both ecclesiastical and civil, we ask in what light are we to regard him? We are satisfied with putting this question †.

After all that had been published relating to this disgraceful epoch of French history, and after what the author had himself stated respecting it, in his memoirs of the reign of Louis XVI., what necessity was there for the present publication? No new facts are disclosed; and scarcely an anecdote, of consequence enough to be inserted in any form of publication, is retailed. It gives, indeed, a fresh opportunity for vilifying and holding out to indignation and contempt the last but one of the reigning monarchs; all the crimes and delinquencies of Madame *de Pompadour* are wrought up and detailed; the consenting sovereign is exhibited by her side; the philippics are directed against her; and the effects of the hard blows are made to pass to him. The contrivance is ingenious, and it eminently succeeds.—The sole object of the work is to strengthen an idea which the author had thrown out in his memoirs, and which he had much laboured; namely, that the late dynasty was physically worn out, and that its profligacy and incapacity severed from it the prerogatives of its birthright. The physical part of the writer's ingenious system is here dropped; it is not in unison with some decrees of the French government; it could not have escaped the anathemas of the consular catholic church; and the omission is hardly perceived. Indeed, the author appears confident that the moral causes of disqualification are amply sufficient to carry him all the length of demonstration. On the merits of efforts of this nature, in a political view, we have already made our observations; and we think that the present is by no means ill cal-

* See Rev. Vol. XXXVIII. p. 290. 362.

† The reader will observe that we speak of M. SOULAVIE as the author of the whole of this volume, notwithstanding the artifice adopted in the title-page, to which we give no credit.

culated

culated to gain its object. Yet this practice of recasting the characters and distorting the facts of past times, in order to serve present purposes, not being to our taste, we shall dismiss the present volume, with recommending those who feel differently from ourselves to give it a perusal.

If we believe this author, Madame *de Pompadour* excited the whole infidel party to bring religion to discredit on account of affronts put upon her by the clergy, and it was she who placed *Voltaire* at the head of this party. The next communication is equally novel, and not less worthy of the present publication; viz. that the assassination of Louis XV. by *Damiens* was the effect of a plot instigated by English gold and English agency; and, farther, that all the distractions of France at that period, expressly naming the contests between the Jansenists and Jesuits, between the clergy and the parliaments, between these latter and the monarch, between the party of the dauphin and that of the king, were fed and supported by the means of money and emissaries from this country. A dialogue, which we are persuaded never took place, and the subject of which is the king of England's claim to retain the title of king of France, gives M. SOULAVIE an opportunity, in the person of Madame *de Pompadour*, of heaping the most gross abuse on our country and nation. It is not worthy of our notice and our censure.

Jo.

ART. XI. *Faune Parisienne*, &c.; *i. e.* A Parisian Fauna, containing an Abridged History of the Insects in the Environs of Paris, arranged according to the System of *Fabricius*; with a preliminary Discourse on Insects in general; designed as an Introduction to the Study of Entomology. By C. A. WALCKENÆR. 2 Vols. 8vo. Paris. 1802. Imported by De Boffe, London. Price 14s.

WE are informed by the author of this work that circumstances, which he has not thought it proper to specify, induced him to commence his plan of a Parisian Fauna with that part which usually forms the last but one in a course of zoology; and respecting the assistance which he has obtained in his labours, he says in his preface,

'I embrace this opportunity of publicly acknowleging my obligations to the gentlemen who so kindly aided my researches. The learned professor *Cuvier* was pleased, at my request, to direct his attention to the anatomy of the spider; a subject which has been hitherto involved in obscurity. M. *Bosc* generously presented me with his beautiful and very accurate drawings and descriptions, from nature, of more than twenty species from Carolina; and granted me permission to employ my pen and pencil on the originals contained in his

his numerous and very valuable collection. MM. *Latreille*, *Daudin*, *Dufresne*, and other naturalists, have favoured me with some new species. To the attentions of the managers of the national museum, who allowed me to consult the rich stores committed to their care, I am indebted for the examination of several species which I had not formerly seen; and in the list of my correspondents, I ought to distinguish MM. *Chamisso* and *Klug*, who, with uncommon zeal, have collected for me all the species of spiders which are found in the neighbourhood of Berlin.'

Let us add, that the public are not slightly obliged to those of the writer's friends who hinted the propriety of a preliminary discourse on entomology; and should this introductory view be deemed lame and superficial in some of its parts, it is obviously composed with that spirit and interest which a Gallic pen usually imparts to the discussion of didactic subjects. The exposition of the Fabrician divisions and terms, illustrated by seven neat engravings, is comprehensive without being tedious, and manifests a singular and successful attention to perspicuity. The concluding paragraphs are strikingly animated: but we shall content ourselves with a few sentences:—

'The momentary heat of the sun's rays, reflected from the dazzling surface of ice or snow, will sometimes awaken that minute crane-fly, whose agile motions seem to indicate an eagerness to enjoy its transient existence:—that existence which must speedily yield to the rigours of the season, the chilling blasts of the north, or the absence of that luminary which aroused it into being. So frisks the playful youth, unconscious of the brooding earthquake, war, pestilence, or revolution, destined to cut him off for ever from the light of day.'

——'On the approach of winter, myriads of carcases of insects are strewed on the earth, and, in consequence of a rapid decomposition, restore the elements of their organized forms —Such is the end of every living being—such, weak mortals, will one day be yours, who despise the fleeting life of the insect, and its frail works, and its humble industry. Ah! cease to boast of the powers and faculties which raise you above it. Does it not, in turn, possess talents which are denied to you, and faculties which are its own? Reflect on the immense distance which separates you from the Being of beings, who created it as well as you; and then say, what is the vast interval between the human and the insect tribes. Or, what is your passing breath, compared with eternity? What memorial of power, or of genius, shall the globe on which you tread be able to contrast with that Omnipotence which created and which preserves so many worlds?—with that intelligence which governs them, and which shines with such concentration of lustre, in the marvellous structure of a single insect?'

From these sublime questions, it is *our* fate to descend to the humble and unadorned, but useful paths of nomenclature; and

and shortly to sketch the plan of a performance, of which the synoptical complexion forbids us to dwell on its merits with the minuteness of analytic criticism.

Each volume opens with a summary of the characters of the classes and genera which it expounds, accompanied with references to *Geoffroy* and *Linné*. The characters of the classes recur at the head of their respective divisions. Each genus is likewise introduced to its place in the arrangement by its appropriate marks, and an enumeration of the common qualities of its subordinate species. The latter follow in regular order, discriminated by suitable definitions or descriptions, with references to *Fabricius*, *Geoffroy*, or some respectable entomologist. The food and habit are also frequently noted; and several critical observations are occasionally interspersed.—The first article may serve as an example:

'CLASS I. ELEUTHERATES.

Jaws naked, compound, bearing palpi.

1. Geotrupe. (*Geotrupes.*)

Palpi—four—filiform.

Lip—covered with hair, oval, entire, bearing palpi.

Antennæ—in a lamellated mass.

'The geotrupe has the body large, oblong, convex, bordered, smooth on the upper and hairy on the under side, the clypeus short, covering the mouth, often bidentate, furnished with horns in the male, and with tubercles in the female:—eyes large, globular, inserted on the posterior edge of the shield, fixed in a deep groove:—antennæ short, placed before the eyes:—thorax rounded, convex, often furnished with a horn in the male:—shield rounded:—shells hard, of the length of the abdomen:—feet short and strong:—thighs compressed:—legs toothed:—tarsi five-jointed. The general colour of the insects is black or dark. They are destitute of a *ligula* (tonguelet), and inhabit hot-houses and gardens. The larvæ live in dung and rotten wood.'

'1. Rhinoceros G. (*G. nasicornis.*)

'Thorax with three prominences, head surmounted with a recurved horn; shells smooth.

Fab. Syst. Eleut. 41. p. 13.
Geoff. 1. t. 1. p. 68.
Oliv. Ins. 1. pl 3. fig. 19.

'In hot-houses and gardens, in June and July.

'The female has a very small horn, and the thorax cut before.

'The head of the larva is gray; and the spiracles and legs are rufous.'

Copiousness and accuracy distinguish the generic descriptions, and consequently stamp them with a lasting value. With a perseverance of zeal which we cannot too highly applaud, M. WALCKENÆR has verified and amended the Fabrician divisions and characters, by his own observation; and, in course, he

he has been induced to adopt several of the genera proposed by *Latreille*. Of this number are *Throscus*, *Erodorus*, *Dasypoda*, *Epeolus*, *Melecta*, *Xilocopa*, &c. *Ichneumon*, *Vespa*, *Œstrus*, and some others, are justly noticed as standing in need of reform.—*Clairville*'s new and improved distribution of the weevils, founded on the structure of the *antennæ*, is duly indicated in the progress of the work, and resumed in the appendix with more detail.—Having found the male and female *Onitis flavipes*, in the forest of Lys, the author has been enabled to ascertain its true classification; and he has accordingly removed it from the genus *Copris*.—*Silpha livida* Fab. is found to be only a variety of *S. littoralis*.—*Oxyporus rufipes* is referred to *Staphylinus*, on account of the form of its posterior palpi, while *O. Marginella* is also classed as a variety of *Staphylinus rufipes*, &c.

Of more rare or non-descript species, we remark *Anthrenus versicolor*, *Spercheus emarginatus*, *Buprestis hyperici*, *Bruchus Persica*, several species of *Psochus*, *Erodorus bimaculatus*, and a list of spiders too long for our insertion. The single genus *Aranea* includes eighteen families, and 131 species. This new and interesting part of the present synopsis is extracted from a larger and splendid work on spiders, which, we understand, is in a state of considerable forwardness. For his classification and descriptions of *Andrenæ*, and some kindred families, the author is principally indebted to the liberal communications of his learned friend *Latreille*.

When much has been done, it may seem unreasonable to call for more. We cannot, however, dissemble that more ample specific notices and references would have greatly added to the utility of these volumes. The prevalence of the Fabrician system on the continent may justify a preference in the judgment of a foreigner: but the faunist of the present day, whatever may be his biases or pretensions, who would banish the illustrious founder of the *old school* to a mere table of contents, must not expect to escape the imputation of disrespect to the memory of the Swede, and of a want of accommodation to his *still numerous* disciples. **Muir.**

ART. XII. *Recherches sur la Nature & les Causes de la Richesse des Nations*, &c.; *i. e.* An Inquiry into the Nature and Causes of the Wealth of Nations. By ADAM SMITH. A new Translation (into French), with Notes and Observations, by GERMAIN GARNIER, of the National Institute. 5 Vols. 8vo. Paris. 1802. Imported by De Boffe, London. Price 1l. 15s. sewed.

IN a preface to this work, the translator draws the line with great fairness between the French economists and our celebrated

brated countryman. They maintained that the earth was the only source of wealth; that labour, when employed on it alone, produced more than its value, but, if exerted on other objects, added to them simply its value, and nothing more; that the latter were dependent on the cultivators of the soil; that, as land alone yielded wealth, it was the only source of taxation; that taxes, on whatsoever they were primarily and ostensibly laid, must ultimately fall on the land; and that it would be more economical to impose them upon it exclusively. M. GARNIER does not dispute the truth of these conclusions, but he asserts that none of them are of any practical utility, and that some, if followed in practice, would be injurious. Taxes, he observes, by being connected with the pleasures and enjoyments of men, are more productive, and paid with more cheerfulness, while they have the property of inciting to superior industry. Dr. Smith, he says, discovered that *labour* was the universal agent in the creation of wealth; and he made it his object to analyze its power, and to find out the causes which produce and increase it. Setting out from the true point, he departed into no useless track, nor wandered into any road which misled:—riches, on his theory, were made to flow from what it is in the power of man to increase and manage; and to him unquestionably belonged the merit of discovering the principle on which they depend.

The translator, having cleared up this point, proceeds to state that the want of method, and of those didactic forms which so much aid the reader,—a deficiency generally attributed to English authors,—was never more conspicuous than in Dr. Smith's volumes; and this is certainly a defect, from which it is impossible to vindicate that immortal production. M. GARNIER, in order to facilitate the understanding of his author, has laid down the heads of the work in the order in which he conceives they ought to have been treated; and no doubt, had the course here sketched been followed by Dr. Smith, his book would have been read with more pleasure and interest, and his doctrines would have been more easily apprehended. We are of opinion, therefore, that the arrangement here given, or something on the same plan, might be advantageously prefixed to a future edition of the original. Every reader of Dr. Smith will admit that, even in this country, where the fault is so common, (according to the present translator,) no performance of modern date, of half its merit, is so deficient in method and has so little *finishing* as the *Inquiry into the Wealth of Nations.*

The concluding subject of the preface is a parallel between the riches of France and those of England. The writer states that this

this is a point on which Dr. S. no where touches, being aware how little satisfactory the result must be to his countrymen: but this is a strange observation, since M. GARNIER's own conclusions, which can scarcely be supposed to be more favourable to Great Britain than those of Dr. S. would have been, are far from being unsatisfactory to an Englishman; in spite of the unfairness and confusion of the statements on which they are built. Though he professes the contrary, he undoubtedly undervalues almost all the sources of our wealth. As far as respects this country, his inferences would be correct if his premises were well founded: but, with regard to his own, he forms his conclusions on a process of reasoning totally different, and which we shall refrain from criticising, since we do not very well comprehend it. Indeed, without entering farther into this controversy, we are satisfied with the concessions of M. GARNIER. He makes the territorial produce of France to be to that of England as 3 to 2: but, as their respective population is in a much greater ratio, it leaves to the latter an incomparably greater surplus at the disposal of the public. No British writer, even the most sanguine, has a higher notion of our resources than this member of the Institute. According to him, we might for a long time go on imposing taxes without affecting our capital. Our opulence, he admits, exceeds beyond comparison that of France. Our dead capital, at the present moment, he allows to be much the largest; the greatest part of that of our rival having been employed to feed the revolution and the war; before which events, he says, it exceeded that of the English. We do not give our assent to this latter assertion, nor are we aware how it can be supported. England, it is alleged, imports a vast quantity of the rough material, which it exports in a manufactured state; and we are told that more hands are employed to procure the rough material, and to produce the commodity which purchases it when manufactured, than are necessary to convert the material into the manufactured article, since this is done by machines which diminish population, and brutalize those unhappy beings who guide their movements. Hence, it is observed, England is constantly adding to the relative strength of surrounding nations, while it takes away from its own. We deem it sufficient to state this sophism.—M. GARNIER concludes by declaring, that he is not one of those who regard the British wealth as illusory and chimerical:

'I am far (he says) from thinking, that the ruin of the bank and a national bankruptcy would annihilate the national opulence of England. The privation of a convenient circulating medium, and the annihilation of a few private fortunes, derived from the funds,

would no doubt occasion a temporary shock: but it would have surprizingly less influence and duration than the general opinion would assign to it. The real capital, that which is fixed in the lands, the mines, the manufactures, the navigation, the internal and foreign establishments, the factories which fill the two hemispheres, as well as that immense circulating medium which supports its boundless commerce, would still be left; and to imagine that such a nation as this depends on the bank and the funds is to believe in the fabulous island, in which men full of vigour and health took no other nourishment than the dreams of their imaginations.'

The writer makes very ingenious and just observations on the comparative state of the taxation and public debt of the two countries. The taxation of France, being almost entirely direct, is real; while that of England, being almost wholly indirect, is in a great measure nominal. An enormous impost in England does not press more heavily on the subject, it is not of more real value, nor does it set a greater quantity of labour at the disposal of government, than a more moderate one does in France;—a statement which is explained by the circumstance of the articles, which the tax is employed to purchase, being already subject indirectly to former taxation;—and moreover the salaries of all government agents, who hold places for life, are assessed to the land tax.

England, the author very sensibly observes, is, from necessity, a great naval and commercial state; and France, if she attempts to rival her in this respect, will mistake her road to power. Her situation and her interest dictate to her another course; let her attend to her interior, let her repair her roads, restore her specie, and re-establish the course of internal circulation: it is on agriculture, home manufactures, and domestic commerce, that individuals should employ all the capital which they can command. 'It is (he says) to our interior commerce, that all our exertions should be directed. What treasures must we squander, what time and what labour must we waste, before we can amass that countless navy, that army of mariners, those mercantile establishments, those factories, those means of communication, which connect together the four corners of the universe, and that immense chain of capital which unites the whole.'—He advises his countrymen to leave this task to the English; and having deduced good reasons for this opinion from the situation of France, we are sorry to see him cease to be the dispassionate philosopher, by representing the pursuits, to which the English are devoted, in the most degrading light. At length, however, he quits the abusive digression, and ably removes all the objections that may be urged against the course which he recommends to his country. He is a warm and zealous disciple of Dr. Smith; he regrets the prejudices that still

still prevail against his doctrines, and he exhorts the government not to be induced to lose sight of the general interest, by the clamours of ill judging and narrow minded traffickers. He invites the public to do justice to the services of the illustrious author of the *Wealth of Nations*, in chasing from society the bugbear of the balance of trade, which had not only misled nations, but involved them in bloody war; and he laments the slow progress which reason armed with all its force, and truth arrayed in all its brilliancy, make against the passions, when enlisted on the side of error. The prejudices, he says, attacked by Smith, reappear with no want of assurance in the legislative tribunes, in the administrative councils, in the cabinets of ministers, and in political writings. People talk daily of foreign commerce, of colonial intercourse, even the balance of trade again assails the ear, and all the reveries of political arithmetic are maintained as if these things had not been discussed by Dr. Smith, in a manner which ought to have made them disappear for ever from the field of controversy.

Both nations are obliged to a writer who labours to dispel prejudices which are mutually hurtful, and to point out to them the path of their true interest; and we hope that M. GARNIER's exertions, to remove from the minds of his countrymen all aversion to a free commercial intercourse, will be successful. On account of views so honourable to him, and so important to each country, we pardon him for all the nationality which the concluding part of his preface so abundantly betrays. Indeed, our resentment cooled much, and our contempt died away, when we saw in a note the name of Sir *Francis d'Ivernois*; which brought to our recollection the statements, inferences, and prophecies which he was encouraged to palm on the public by the late administration of this country. If England deemed it right to keep such writers in her pay, and to heap honours on them, why should it not be allowed to French publicists to volunteer something of a similar service? A writer of the rank of the present translator should, however, have been above such an office.

M. GARNIER appears thoroughly to understand his author, and to have executed with fidelity and success the task of translator which he imposed on himself. Though he seldom ventures to differ from our great writer, he dissents from his notion with respect to productive and unproductive labour. We accede to the criticism, but it had been made before.—He also offers objections to Dr. Smith's arguments in favour of the legislature limiting the interest of money.

Of the translator's notes, we cannot speak with high praise. Where the subjects are indifferent, they are tedious, dull, and unsatisfactory; and wherever they respect this country, which is the case with the bulk of them, they can give little useful information to the English reader, while they will furnish him with abundant proofs of ignorance, of misrepresentation, and of spleen, on the part of the writer. Jo.

Art. XIII. *Mémoires sur L'Egypte*, &c; *i. e.* Memoirs concerning Egypt, published in the Years VII. VIII. and IX. Volumes 3 and 4 *. 8vo. Paris. 1802. Imported by De Boffe, London.

The third volume of this collection opens with the Commission appointed by General *Kleber* for ascertaining the actual state of modern Egypt, and for assigning to certain individuals their specific objects of inquiry. The members nominated in this commission are required to compose distinct reports under the heads of legislation, and civil and religious usages,—administration,—police,—government and history,—military affairs,—commerce and industry,—agriculture,—natural history of the inhabitants,—monuments and costume,—geography and hydraulics. Each of these heads is again subdivided. After this arrangement of the several objects of investigation, we are presented with the following papers.—The first memoir is intitled,

On the Agriculture and Commerce of Upper Egypt. By M. Girard, *Engineer.*—The author was required to ascend to the first cataract, in order to examine into the means of augmenting the influence of the Nile on the fertility of the soil; and to collect the materials necessary for establishing, on a general plan, the hydraulic system of the country. In a long memoir, he evinces the attention which was paid by him to a subject of such essential importance to the *new colony*, which French imagination represents as the future *entrepôt* of *the riches of India*. The paper is subdivided into sections, on the physical constitution of Upper Egypt,—on its government in former times, and the moral causes of the decline of agriculture,—on its actual state and productions,—on the right of property and collection of taxes,—and on the present state of industry and commerce. It is impossible for us to enter into the details here exhibited, and the scantiness of our limits obliges us to be contented with stating the results.

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* See Rev. Vol xxxiii. N. S. p. 131. and Vol. xxxviii. p. 524.

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The truth of antient history, which represents the extreme fertility of Egypt, is confirmed by the existence of those stupendous monuments which could only be erected in a country extremely populous, and in course extremely fertile; and it became a natural object of inquiry, whether, by some revolution in nature, Egypt has ceased to enjoy her former advantages; or whether the decline of agriculture ought not rather to be attributed to the operation of moral causes. M. GIRARD shews that the order of nature has not been interrupted; that no country is capable of greater ameliorations than the Saïd, or Upper Egypt; and that the most abundant success may be reasonably expected from exertions properly directed to this end. The rains, says he, which fall in Abyssinia, have not ceased to feed the sources of the Nile; which, annually swelled by the same torrents, bears the same tribute to the sea; and if the valley which it waters is not so regularly inundated as it was formerly, the difference arises solely from this cause, that the Nile, being now left to itself, spreads, at the time of the inundation, to a superabundant breadth, unrestrained by human industry, which is absolutely necessary to fix its limits. There is also every reason, he adds, for believing that the human race is not degenerated; and that the inhabitants are now capable, under a wise government, of exertions adequate to the restoration of the pristine fertility of their land: but, when human nature is oppressed and degraded by despotism, the bounties of Providence are bestowed in vain.

The Manner of making Bread in Egypt.—A commission was appointed by General *Menou*, to insure to the army the comfort of bread of an uniform quality, and to prevent the adulteration of this *staff of life*; and every operation which corn undergoes, from its rough state till it is converted into bread, was minutely superintended. The first thing which will strike the reader is the great difference of weight between the same quantity of bread corn in Upper and in Lower Egypt:

	Upper Egypt.	Lower Egypt.
Three ardebs weighed -	792 *lbs.* 0 *oz.*	878 *lbs.*
——— produce of bolted flour - - -	531	562
Water and leaven added to make it into dough - -	306 8	333
The weight of the dough will be	837 8	895
The bread, after having been baked, and having stood 15 hours to cool, weighs	656 4	698 8
The evaporation during the baking,	181 4	196 8

Previously to the grinding of Egyptian corn, it must be washed and dried; and, under the head of *Purification*, we learn that the commission found that good bread depended on good washing of the grain, good grinding, good bolting, good leavening, and good baking. Most admirable discovery!

On the Remains of the City of Eleithias in Thebais; and on the Modes employed in Agriculture and other Arts of the first Importance, by the antient Egyptians. By M. Costaz.—It is here contended, on the evidence of the sculptures now existing on the monuments of Egypt, and in opposition to the assertion of some historians, that the antient inhabitants of that country offered human sacrifices to their deities. By means of the paintings in one of the grottos of Eleithias, the author discovered also the exact processes of the antient Egyptians in agriculture; even the shape of their hoe and plough, and the manner in which the latter was drawn. The oxen are represented as harnessed by the horns, and driven on with a double-thonged whip by the person who holds the plough; and we observe one plough drawn by four men harnessed two and two. So perfect is this painting, that M. Costaz perceived that the grain which is sowing is barley, which was cultivated in remote ages, and employed in making bread long before the use of wheat; the latter having been introduced into the rural economy of Egypt by the first Ptolemy. There is no picture of an instrument resembling a harrow. The operations of harvest are minutely represented, and oxen are seen treading out the corn, as mentioned in Deut. xxv. 4.—Many other curious particulars are stated, which we must not detail. The paintings also represent the operations of the vintage, of fishing, of bird-catching, &c. &c.; and the author concludes from the whole that the antient practice, in preparing the most necessary articles of food, was not very different from that which now exists in his own country.—The postscript discusses the merit of the paintings at Eleithias, considered as productions of the fine arts.

Observations on the Palm-Date and its Culture. By M. Reynier.——The germination of this tree from the root, its propagation by suckers, its organization, culture, varieties, harvest, and produce, are particularly explained in this paper. The date, it is observed, if left to itself, would form natural forests: but as it is an article of the highest importance with the Egyptians, they multiply this plant round their villages, and employ much care in its management. It has been often remarked that every thing belonging to the date-tree is useful: but

but to us the particulars of its cultivation cannot be very interesting.

The Method employed in the Caprification of the Fig-Sycamore. By L. REYNIER.—The process of Caprification (a term borrowed from *Caprificus*, the Latin name of the wild fig-tree,) has been explained by Tournefort and others. It consists in applying the fruit of the wild fig-tree, which nourishes a swarm of insects, to the cultivated fig, which is hastened to maturity by the puncture and irritation occasioned by these insects; in the same manner as the ripening of figs in our own gardens (see M. R. Vol. xxxix. N. S. p. 129.) may be accelerated at least a fortnight by opening the eye of the fruit and dropping into it a little sweet oil. Instead of the fig-tree, the fig-bearing sycamore is generally cultivated in Egypt as more adapted to the soil and climate; and its fecundity is unequalled by any other tree: for scarcely is one crop gathered before another appears. To aid the prolific disposition of this valuable plant, and to hasten the maturation of its fruit, the Egyptians, when it has attained about a third of its growth, climb the tree, and with a sort of knife operate on that part of the fruit at which the stamina are united: the juice exudes, and covers the wound; and, by this kind of vegetable castration, the fruit obtains its full size and maturity in a few days.

On the Administration of Egypt at the Period of the Arrival of the French. By M. TALLIEN.—The Turkish Government of Egypt was doubtless defective in the extreme; and M. TALLIEN, for a very obvious reason, represents it to have been as unprofitable to the Sovereign as it was oppressive to the people. We are told that the Grand Signior did not annually collect in Egypt more than about 5,000,000 livres, 200,000l. in money; and that, after all expences and drawbacks were discharged, the sum which actually went into his treasury at Constantinople was very inconsiderable. The reader is hence left to conclude that the invasion and occupation of this portion of the Turkish dominions by the French could be no great loss to the lawful Sovereign.—M. TALLIEN explains the mode of gathering the Miri in money and in provisions, (the latter was collected only in Upper Egypt)—the tax on heritage, (which often amounted to three years' rent: but this was arbitrary; in fact there is not a single proprietor of land, in one sense of the word, throughout all Egypt:)—indirect imposts;—the administration of the lands and of the canals, &c.: but we must not enter into these particulars. When, however, it is stated that the imposts on the land are equal to three-fifths of the

produce, we cannot wonder at the decline of agriculture an the wretchedness of the inhabitants.

Note relative to certain Appendages of the Raïa and the Squalus Species, extracted from a Memoir on the Sexual Organs. By M. GEOFFROY.—We cannot enter into any examination of this paper; which, like many of the lucubrations of French naturalists, presents details not calculated for general perusal.

A Mineralogical Description of the Valley of Cosseir. By M. ROZIERE.—The observations contained in this paper were made by the author in company with the troops which were dispatched from Keneh, across the desert, under the orders of Generals *Belliard* and *Donzelot*, to take possession of the port of Cosseir on the Red Sea. The 1st section describes the valley from Egypt to the wells of Guitta; the 2d from Guitta to the fountains of El-Aouéh; 3d, from the fountains of El-Aouéh to those of Lambagéh; and the 4th from Lambagéh to the port of Cosseir. At Birembarh, situated about four hours' march to the south of Keneh, they found wells, the water of which was intolerable, smelling like liver of surphur. Thirteen hours' march brought them to Guitta, which is a station for the caravans, boasting of three wells constructed with masonry: but the water of them is not good, though usable. Near to these wells, are some ruins; and from the report of the Arabs, confirmed by M. *Bachelu*, it appears that there is another route, which, according to present vestiges, was formerly much frequented; leading to a point higher up in the Red Sea, where the danger of navigation is much less than at the bottom of the gulph. On quitting Guitta, the route takes a north-east direction, and passes through a narrow defile flanked by black mountains; but M. ROZIERE does not admit Mr. Bruce's account that they are of a volcanic nature. Mountains of various kinds of stone next occur, which the antient Egyptians employed in the arts. Here is to be found the *breccia verde*; of which material a noble sarcophagus, well preserved, was dicovered in a ruined mosque at Alexandria, and which made a part of the collection of antiquities designed for the National Museum.—A long mineralogical detail is here given of the various materials which compose these mountains, but for this we must refer to the memoir.

The author mentions his surprize at seeing in the midst of this arid desert many acacias (*mimosa nilotica*, Linn.); at a little distance from which are the fountains of El-Aouéh, the water of which is good, and which are distant 25¼ hours' march from Keneh, and 17 from the port of Cosseir. The mountains between El-Aouéh and Lambagéh are composed of schistus, gypsum,

gypsum, and calcareous stone, inclosing what have been called by zoologists the *ostrea diluviana*, &c. Lambagéh is the only place in the valley which is agreeably situated. The vegetation is represented as languishing: but a rivulet of clear water flows through it, which in the rainy season swells to a torrent. The camels of the caravans are allowed to drink of it, but the men, it is said, abstain from it as unwholesome; this notion, however, is contradicted by the author of the subsequent memoir.—To the north-east, appear immense mountains of granite, from which it has been supposed by Bruce and others, that the antient monuments of Egypt were formed: but M. Rozière does not allow that there is any good reason for this opinion, since the chain of mountains which border the Nile could furnish all the materials requisite for these structures.—On leaving Lambagéh, mountains of schistus and petro-silex are passed; and a deep ravine then presents itself, through which is the road to the port of Cosseir. This port lies at the bottom of a wide gulph, open to the east; and the navigation of which is dangerous, on account of sand-banks and coral rocks.—To the memoir is subjoined an account of the different routes to Cosseir, of the march of the caravans, and of the Arabs who escort them.

Notice respecting Cosseir and its Environs. By M. Dubois, *senior Engineer.*—The writer of the preceding paper having fatigued himself by conducting us through a desert to Cosseir, M. Dubois kindly steps in to relieve him from the additional trouble of describing it; indeed he gives also his journal of the route, but this we need not notice. The houses of Cosseir are low, and constructed of unburnt bricks, which are made of clay found under the sand in its vicinity. It has two or three mosques, with very low minarets: but inhabitants it has properly none; for the Egyptian and Arabian merchants, who compose its population, quit it as soon as their mercantile business is transacted. No house is furnished with a cistern, and the water which they usually drink is brought from a fountain distant a day and a half's march. The environs are desert. The vessels which enter the port are coasters, without decks.—The paper concludes with an account of the amusements and mode of sepulture prevalent among the Ababdés.

Of the Geographical Position of the Pyramids of Memphis, of the Direction of the most Northern with regard to the Meridian, and of its vertical Height. By M. Nouet.—Much pains were taken, by trigonometrical admeasurements, &c. to ascertain these points. The longitude of the great pyramid is given at 28° 51′ 17″, its latitude at 29° 59′ 49″. By drawing a meridional

line, this pyramid was found to decline 20′ towards the west, though there can be no doubt of its having been the intention of the architect to place it parallel to the meridian. Its length is 699 feet, 9,7 inches; the diagonal of the base 989 feet, 8 inches; the total height 440—11,7.

Observation of an Occultation of Venus by the Moon at Cairo. By the Same.—This observation was made under very favourable circumstances, and the results are given in a table annexed.

Of the Caravan of Darfur. By P. S. G.—This city, situated in the interior of Africa, is said to be larger than Cairo, though not so populous. It is a general *entrepôt* for merchandise, and between it and Egypt a considerable commerce is maintained. Two caravans come annually into Egypt from Darfur, consisting each of four or five thousand camels; and the length of their journey to Siut in Upper Egypt is forty-five days. These camels themselves are objects of commerce; three-fourths of them being sold, and the rest employed in carrying back articles of merchandise. The commodities brought from Darfur are elephant's teeth, rhinoceros's horns, ostrich feathers, gum arabic, tamarinds, and natron; the last of which is collected by the way, as the provisions with which the camels were loaded are consumed. The number of slaves annually brought by this caravan into Egypt amounts to five or six thousand; of which four-fifths are young men and women. They are chiefly sold at Cairo, where scarcely a family in easy circumstances does not include several of these negroes: their condition, however, (especially in the case of the males,) is more comfortable than that of the negroes sold to the Europeans on the coast of Africa; for slavery at Cairo is a kind of adoption.

Extract from a Memoir on the Marine. By M. Le Roy.—The object of this paper is to shew the importance of a navy, of fisheries, colonies, and commerce, to the riches and strength of a state. 'By her maritime power, (says M. Le Roy,) England was able in the American war to resist France, Spain, Holland, and the United States; and after ten years of peace, she found the means of forming and supporting a coalition, which has been the source of the internal miseries and foreign wars of our country.'

A Description of the Sena collected in Egypt. By M. Alire Delile.—Sena is well known to be the leaf of a species of cassia: but this fact is here mentioned as a new discovery! There are two sorts, one with pointed leaves called sena of the Saïd, and one with obtuse leaves, called sena of Tripoli or Barbary;

Barbary; both, however, are found in Nubia and Upper Egypt. The mode of gathering and preparing it for sale, and the practice of the Arabs in adulterating it by mixing with it the leaves of the cynanchum, are detailed in this paper. There are gathered annually 2000 quintals, which, after having been picked, are reduced to 1200: but it is difficult to procure the sena of the Saïd unmixed.

Critical Note on the Ximenia Ægyptiaca. By the Same.—It is of importance to describe with exactness those productions of the vegetable kingdom which are employed in medicine, in order that objects nearly resembling each other may not be confounded. This persuasion induced M. DELILE to examine with attention the Ximenia Ægyptiaca, the fruit of which passes in Egypt for the Chebula Myrobolans, though it bears a nearer affinity to the Buckthorn. The paper merits the attention of botanists and medical gentlemen.

On the Irrigations, Agriculture, and Commerce of the Province of Fayoum. By M. GIRARD.—This may be considered as an Appendix to the long paper of M. GIRARD, inserted at the beginning of this volume. It contains many interesting particulars, under each of the heads here specified; and it concludes with observing that, when Strabo tells us that Fayoum was distinguished from other prefectures by the beauty of the country and by the variety of its productions, we are not to question the truth of his account from its present state, since many of its natural advantages have been lost through the carelessness and barbarity of its last masters. It is possible, however, under a wise government, to restore its antient fertility, and to awaken the industry of its inhabitants.

Note on the City of Tentah, and on the Factions which divide the Inhabitants of Lower Egypt. By the Same.—Tentah is situated in the most considerable province of the Delta, and is celebrated for the tomb of a Mohammedan saint; who is said to have performed many miracles, and over whose ashes a mosque equal in magnitude to any in Cairo has been erected. The religious veneration for this saint brings many persons into the Delta: but superstition among Mussulmans, as well as among Christians, does not appear to encourage the growth of the amiable and social virtues. Two parties, under the names of *Sa'd* and *Hharam*, divide the villages of the Delta. The origin of the difference is doubtful, but its effects are bloody; and the Arabs avail themselves of it ultimately to oppress and plunder both sides.

Topogra-

Topographical Description of the Valley of Egarement; with Geological Conjectures respecting its successive States, and the Formation of the Isthmus of Suez. By the Same.—This valley was explored for the purpose of ascertaining the probability of opening a communication between the Nile and the Red Sea, either by land or by means of a navigable canal. The result of the examination was that difficulties almost insurmountable opposed the cutting of a navigable canal through this valley. Of the geological conjectures, it is sufficient to say that they are mere conjectures formed on the system of modern geologists.

Medical Note on the Saïd. By M. Rouyeres.—The object of this short note is to state the superior salubrity of the Saïd or Upper Egypt, where the inhabitants are robust, and the maladies which often depopulate Lower Egypt are scarcely known. Here the ophthalmy does not prevail, and the plague is not very common; it is remarked, however, that this malady is more dangerous when imported from Nubia and Abyssinia, than when derived from Lower Egypt.—The note concludes with an account of a boy, the half of whose leg was bitten off by a crocodile as he was swimming in the Nile, and of the healing of the wound by cauterizing with red-hot iron and afterward a[illegible]ting with oil.

Note on the Population of Cairo. By M. Desgenettes.—In addition to the statement of the population of Cairo, which is given at 300,000 without including the citadel, Old Cairo, or Boulak, this note adduces instances of longevity; individuals being mentioned who reached the age of 131, 120, 110, and 105: but, owing to the want of registers of births, some doubt is entertained respecting the accuracy of the reckoning.

The third volume concludes with a Report made to the Egyptian Institute, on a Course of Experiments proposed by M. Geoffroy to throw light on a mysterious subject of physiology, from which perhaps it will be impossible to remove the veil.

Vol. IV. must be the subject of a future article.

[*To be continued.*]

Art.

ART. XIV. *Journal d'un Voyage en Allemagne*, &c. *i. e.* Journal of a Tour in Germany, in the Year 1773. By G. A. H. GUIBERT, of the former French Academy, Author of the General Essay on Tactics. A posthumous Work, published by his Widow, and preceded by an Account of the Life of the Author, by *F. E. Toulongeon*. With Plates. 2 Vols. 8vo. Paris. 1803. Imported by De Boffe, London. Price 14s. sewed.

WE cannot give a better idea of this work, than by making the following extracts from the editor's life of the author:

'This journey was wholly devoted to military studies; the author following in detail all the campaigns of the *seven years' war*, which then formed the theatre of military instruction, on account of the number and skill of its dispositions, its marches, its encampments, and its battles.

'The journal of this tour, executed with rapidity analogous to its subject, is one of those compositions which best depict their author. Ideas, sentiments, views, projects, observations, all succeed each other with no other arrangement than the order of the conceptions themselves: sometimes displaying the feeling and delicate soul of Sterne, sometimes the penetrating and reflecting mind of Addison, and always that unreservedness of thought and expression, which diffuses a charm which mere correctness of style could never counterbalance.'—

M. GUIBERT left Paris on the 20th of May 1773, and proceeded by Strasburg, Manheim, Darmstadt, Francfort, Hanau, Gotha, Leipsic, Dresden, and Torgau, to Berlin and Potsdam: then to Dresden, and by Lowositz and Prague to Vienna. From Vienna he made a tour through Hungary, by Presburg, to the *Généralat*, or Croatian frontier; of the military constitution of which, as well as of the organization of the troops called Croats, Pandours, &c. a very intelligent and detailed account is given. He also went into Bosnia, and returned through Gratz and Neustadt to Vienna; and thence through Olmutz, into Silesia, to attend the king of Prussia's reviews near Breslaw and Neiss, which are very minutely described, and ably criticized. * After these reviews, he again visited Vienna, and returned to France in October of the same year, by the way of Lintz, Munich, and the frontiers of Swisserland.

Although the writer's remarks are chiefly military, yet both the philosopher and the politician will find much to amuse and interest them: but it is to be regretted that the criticisms on several of the battles, the fields of which the author visited, and other important details, were written on separate papers, and are not published with the journal.

M. GUIBERT makes us acquainted with several of the Polish confederates, and with the principal persons at the different

* In the figure of the square, however, p. 168, vol. 1. no representation is given of the grenadiers, to defend the angles mentioned in the text.

towns

towns at which he stopped; having the art of discerning characters at one view, and of expressing them in very few words. For example; our countryman Lord Malmesbury, then Mr. Harris, is thus described: 'Supped with Mr. Harris, the English minister: has finished the arrangements respecting the Falkland islands; appears to be an acute man; speaks French perfectly; the garden belonging to his house is delightful; he has laid it out in the English taste.'—Some farther extracts will shew more of the author's style and disposition:

'Before we arrive at Nancy, part of the road is very fine, consisting of embankments over valleys, or rather over precipices; but admiration is soon embittered by reflecting, that this road is produced by *corvées* (feudal task-work, without compensation)'—

'*Fulda.* What enormous abuses are these ecclesiastical sovereignties! O Frederic, if thou shouldst live twenty years longer, I recommend them to thy consideration.'—

'*Erfort*, belonging to the Elector of Mayence, a large depopulated town, not rich. It is not a partial remark which has so often been made respecting the difference between protestant and catholic countries: it impresses itself on the mind at first sight. In the same territory, under the same government and the same taxes, with the same sort of cultivation and the same trade, the protestant village will maintain itself, while the catholic one is overwhelmed with ruin and misery.'—

Speaking of the lines of Stolhoffen, forced by Marshall Villars, the author condemns their formation in general. 'It is weakness, (he says,) which constructs lines, and weakness defends them.'

On Frederic the Great;

'What horrors has he committed in Saxony! What ravages of every kind, and all executed at pleasure: pitiful animosity against Count *Brubl*, whom he should have been great enough to despise. That victorious Attila should have given Rome to the flames is not surprizing: but that a king who calls himself a philosopher, and wishes to be deemed a patron of the arts, who lives in the 18th century, that he should.....!'—

'Every thing is like a farm with him, and he is the farmer: that is to say, the monopolizer of all.'—

'It was a singular remark of Col. *Quintus*, in conversation with me, that all Europe entertained false notions of the cause of this prince's successes; and that it was his manœuvring, rather than the discipline and the valour of his troops, which made him a conqueror; that there was a great difference between the theory of a camp and the practice of war; and that, if well examined, *Lissa* was the only battle which he gained by tactics, &c.'

'The king is always making verses, and they are detestable: it is evident that he has no longer any corrector with him *: he does nothing

* M. Guibert seems to have been actuated by a little national pique, on account of the king's treatment of *Voltaire* and *d'Argens*, and of his having expressed an indifferent opinion of French poets; liking none but the Abbé *Delille*.

like

like other people; has an aversion for all repairing or replacing, and never allows any: every thing is falling about his ears; state of his carriages and stables: anecdotes on this subject from the master of the horse himself. Entry into Berlin with seven grey horses and one black: etiquette required eight greys, but one was dead, and he would not have another to replace it. He has only one carriage for town and country use, and for travelling: a Parisian physician would not so easily content himself! Seldom uses it, but rides almost every where on horseback: comes thus to Berlin, followed by a groom, and sometimes a page: speaks to the people,—knows every body,—and the names of most of the tradesmen and artisans; &c.'—

'False idea in France of the courage of this prince.—Not born, perhaps, with that of the great *Condé*, but has made himself courageous on principle: as he plainly proved in the last war;—carried it even to temerity at Torgau, Hokenkircher, and Kunersdorff.—Has triumphed also over nature in other respects:—was characteristically idle, and fond of lying late in bed: is now one of the most active of men, rises at break of day, and on all emergencies is the first and the last on horseback.—Is prodigiously fearful of cold, yet has made more winter campaigns than any body; and never wears a pelisse or a cloak, be the weather what it may.—Anecdote on this subject at the camp of Neustadt:—he had but one coat, went to dry it by the kitchen fire, and then took his place, *smoking away*, at table by the side of the emperor!—Pages of the chamber accompanied him at this interview, dressed in velvet, although it was summer. All is singularity and whim with him: he has no uniformity but in the allotment and the employment of his time; always at the same hours and at the same occupations.—Mark the difference between ordinary and extraordinary men: you see the one at a glance of the eye, and may judge of them from one day, one week, or one hour of their life: they are equilateral triangles, of which we need look at only one side. But such a man as the king of Prussia has a thousand aspects, a thousand points of comparison, a thousand shades, a thousand inequalities: his character resembles those physiognomies which defy the efforts of the artist's pencil.'

G.2.

Many other anecdotes of Frederic, and of the Emperor Joseph, are interspersed; and both these royal characters are detailed at large in subsequent parts of the work. They appear to be striking and full-length portraits: but the latter has the greater merit, from having been composed before the Emperor developed himself on the stage of Europe, and at a time when other writers were giving much more flattering impressions of him.

'Sentiments of chivalry, of honour, and of gallantry, little felt by the Germans:—a good people, but full of apathy and devoid of all spring;—and from the Oder to the Rhine, everywhere the same.'—

'The soldiers are badly maintained and badly clothed,—like the Prussian troops, at all times but when on parade.'—

We meet with many entertaining particulars respecting Vienna, the character of the city, of its society, and of the prin-

principal personages of the Court. Respecting the celebrated Prince *Kaunitz*, we have the following passages, in different parts of the journal:

'Dined with Prince *Kaunitz*: every thing in the French style.—A man of whimsical character in all points of view.—Another long conversation with him:—he seemed lost in it:—his reputation, I think, is usurped.—There are too many littlenesses, too much pusillanimity, too many incongruities, in the daily transactions of his life, to permit him ever to be a great man.—A crowd of anecdotes on this subject.—I have been warned that, after all his civilities to me, it is very likely that he will not speak to me a week hence; that depends on the humour in which he may rise in the morning, on the slightest cloud passing over his mind, on the least indisposition which he may feel or anticipate.'—

'They told me truth concerning Prince *Kaunitz*; he no longer speaks to me:—I have dined twice with him, and he has not addressed a word to me:—perhaps he is out of humour with some workman, or has passed a bad night.'—

G.2. 'Altercation with Prince *Kaunitz* about the *Constable of Bourbon* *;—littleness of this minister:—has shewn me no civilities since.'

The author is decidedly of opinion that the French regiments, both cavalry and infantry, are, singly, in every respect superior to the Prussian; and consequently, that they only require to be exercised in large bodies, to excel also in the *grande tactique*.

While at Berlin, also, the journalist makes this reflection:

'—Saw various unimportant objects, which would attract no notice at Paris, but which I must see because they are 300 leagues distant from it, because one would leave nothing unseen, and, more than all, because the buildings, and the concatenation of details apparently the most trivial, throw light on the spirit and the manners of a country. Besides, while thus amusing the eye, one always hears anecdotes, which are remembered, compared together, and afford food for reflection. How would a man improve his mind, if he could always live the life of a traveller!'

Had Lord Shaftesbury made use of this argument †, the great Locke must have admitted its force.

We must now, however, reluctantly withdraw our attention from the remarks of this sensible and observing traveller; not being able to attend him, through his 2d volume, to the Prussian Reviews in Silesia, and in the farther progress of his tour. The plates in this work, besides the figure of the square already noticed, consist only of a frontispiece to each volume. The first represents the author at the stone which marks the spot where the great Gustavus was killed, on the

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* A play written by M. GUIBERT: see note to p. 527.

† In the dialogue upon travelling.

plains

plains of Lutzen; and the second is a neat view of the beautiful waterfall of Sluyn, on the frontiers of Croatia.

Having presented this imperfect sketch of the present publication, it remains for us to give an abstract of the life of the author, prefixed to the first volume.

JACQUES-ANTOINE-HYPOLITE GUIBERT was born at Montauban the 12th of Nov. 1743. His father was a very intelligent officer, and took great pains in forming his son for the army: in which design he so perfectly succeeded, that at the school at which young GUIBERT was placed, his name was honourably quoted as an example to others, long after he left it.

At thirteen years of age, he followed his father to the field, and served six campaigns in the German war: three as a captain in the Regiment *D'Auvergne*, and the other three on the staff, where he gave frequent proofs of his judgment and spirit. In particular, at the affair of Philingshausen, being charged with orders respecting the position of a battery, and finding circumstances changed, he took the bold step of giving directions contrary to those with which he was intrusted, and by his decision contributed to the success of the day.—On this occasion he had a horse shot under him; and another during the same year, in the advance guard of Baron *de Clozen*.

After the peace in 1763, he assiduously devoted himself to the study of the theory of his profession, till the expedition to Corsica took place; where he possessed the entire confidence of Marshal *de Vaux*, the Commander-in-Chief, and obtained the rank of Colonel for his services in the action of *Ponte-Nuovo*, which decided the fate of the brave but undisciplined Islanders. At the end of the campaign, he was rewarded with the *Croix de St. Louis*, when only twenty-four years old.

In 1770, two years after his return to France, he published the celebrated *Essai général de Tactique*: a work too much known and admired throughout Europe, to make it necessary for us to follow the editor in his eulogium upon it: but, alas! it drew on poor GUIBERT the envy too often attendant on merit, which embittered a great part of his days. His pride disdained to answer his enemies, as much as his mild spirit disliked controversy; he therefore determined to travel, and leave his work to answer for itself.

On his return to France, he pursued his literary turn, and produced *Le Connétable de Bourbon*, a tragedy, which was represented with great applause before the Court at Versailles *.

He

* Here seems to be some mistake in respect to time; since M. GUIBERT, in his journal, (as we have already stated,) mentions that he

He afterward wrote two other tragedies, the *Gracchi*, and *Anna Bullen*, of which the editor speaks very highly: but they were not published, the author being called to assist the celebrated M. *de Saint Germain*, in his reform of the French army. He is said to have been the soul of this minister; and much to his honour, he continued his friendship in his patron's disgrace.

After the new organization was completed, GUIBERT returned to his studies, and, among others, wrote the famous panegyrics on Marshal *Catinat*, and the Chancellor *de l'Hôpital*. He afterward assisted at the camp in Normandy; and during the disputes concerning the number of ranks in which troops should be drawn up, he published the *Réfutation complète du système de M. Menil-Durand.*

The French government having determined to send troops to assist the Americans, the author was ordered on that service: but, on the eve of embarking, he received counter-orders;—a disappointment which he attributed to the malice of his enemies, and which preyed on him very deeply. As soon as he had recovered from this mortification, he began a work intitled *Histoire de la Milice Française;* which, from the profound manner in which he treats his subject, might be called the history of the art of war, and of the military system of the nations of Europe, from the time of the Romans. He had brought it to the eleventh century, when he was drawn from his retirement by having obtained for his venerable father the appointment of *Gouverneur des Invalids.* While he was assisting in reforming the abuses of that noble institution, his merit prevailed over envy, and he was at last admitted a member of the French Academy; where his introductory address is said to have been much admired for its truly classical spirit. Two years afterward, his health obliged him to retire to the country: but he was soon recalled, by the death of his father, to comfort his aged mother. Indeed, it appears that one of the most estimable traits in GUIBERT's character (and a truly amiable portrait of him is here drawn in all points of view) was his filial piety; a feeling respecting which we have the following just sentiment from his own pen:—'If a man were permitted to choose his destiny, the first step to happiness in the commencement of life would be that of being descended from an enlightened and virtuous father.'

In his retirement with his family, he wrote the *Eloge du Roi de Prusse*, a work of 300 pages: which, we must confess, is very opposite to the character given of Frederic in the author's journal.

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had a dispute with Prince *Kaunitz* relative to this tragedy; and also that the King of Prussia spoke to him several times respecting it.

GUIBERT

GUIBERT was afterward appointed a member of the council of war, formed to establish a regular system in the French army. Here envy and malice again most vehemently pursued him; and, being at last persuaded to write in his own justification, he was first attacked by the people for his arbitrary sentiments, then by the court for his popular principles, and was again driven into retirement. At the commencement of the late revolution, he wrote several interesting papers: but, aware of the prejudices existing against him, he assumed the name of *G. T. Raynal;* under which he obtained all the fame that was refused to GUIBERT. The chief of these works was *De la force publique considérée sous tous ses rapports.*

In his last illness, the injustice done to him still preyed on his mind, and he frequently exclaimed; "They will one time know me, and do me justice!" He died on the 6th of May 1790, of an almost broken heart, at the early age of forty-seven. A most flattering mark of esteem and respect was paid to his memory, by the regiment of *Neustrie*, which he had commanded ten years; the officers and men unanimously voting a letter of condolence to his widow, which is given at length by the editor.—He left but one child, a daughter, married to M. *De Villeneuve.* One of his nephews was killed at the battle of Aboukir, of whom *Bonaparte* thus speaks in his public dispatches: "We lost 100 men, among whom were the adjutant-general *Leturc*, the *chefs de brigade Duvivier* and *Cretin*, and my *aid-de-camp Guibert.* I had much friendship for the fourth."

ART. XV. *Metrologies Constitutionelles et primitives*, &c.; *i. e.* The Constitutional and Antient Systems of Measurement compared with each other, and with the System established by Statutes and Edicts. 2 Vols. 4to. Paris. 1801. Imported by De Boffe, London. Price 1l. 4s. sewed.

IN France, many things are now fast returning into their former channels; and, if we may trust report, the old table of weights and measures is likely to be again revived, in opposition to a new system founded on many difficult and curious investigations, after numerous discussions, and by the united labours and talents of the most ingenious men that France, or, perhaps, that Europe can boast.

If, by the influence of custom and prejudice, a system so ingeniously devised and so philosophical should be subdued, the present work, formed in consequence of that theory, and intended to illustrate and explain it, must also fall. The revolution may have been and certainly was the cause of numerous

and great evils: but it is absurd to reject the benefit of the little good which it may have done, because it was effected by such baneful agency.

So many obstacles present themselves, that the propositions of ingenious men are rarely carried into practical execution; and the new scheme of measurements was formed and accomplished only because power and ingenuity were on the same side, and because the minds of those who usually endeavour, from feeling and interest, to perpetuate what is old, were infected with the desire of change. We love not compulsion, scarcely in any shape: but, *in France*, could it be matter of complaint as an unusual and tyrannical exertion of consular power, if such a system were by edict ordered to be continued?

That the philosophical arrangement of weights and measures is liable to be completely changed may, without great rashness of conjecture, be presumed from the modification which it has actually received. In page 201 of this publication, we find an *arret* of the consul, by which it is permitted to translate the systematic names, or the names given by the constitutional nomenclature to the new weights and measures, into French names; which latter may be used conjointly with the former, or singly, in public acts, as well as in common daily transactions. Now, as the editors properly remark, not only names are given up, which described the nature and quantity of the thing designated, but there is great reason for apprehending that the *new weights and measures* may be confounded with the *old weights and measures*, when both have the same denomination. This will not happen, it is true, when the difference between the new and the old weight of the same denomination is great: but, when it is small, the buyer and the seller may by the same name understand different weights, sometimes inconsiderately, more often purposely; and thus an inlet will be afforded to vexatious mistakes, to petty litigations, to cunning fraud, and to exorbitant imposition.

The probability, however, that the present work may soon become useless, from the abolition of the system which it is intended to illustrate, is not a sufficient plea for our declining to examine its contents and their distribution.

It is, perhaps, not altogether superfluous to remind our readers that, of the new system of weights and measures, the base, on which every thing is supported, is a certain measured portion of the earth's circumference. This base is called the *metre*, and is equal to the ten-millionth part of the fourth of the earth's meridian; not of the earth's mean meridian, but of that meridian only which traverses France: for, as the precise figure of the earth is not determined, we know not whether

ther the several meridians may agree in length. When the new system was first adopted, the metre was determined conformably to the then existing measures of the earth's meridian: but, since a more exact determination of the length of the earth's meridian was expected from new measurements and calculations, the adopted metre was called the *provisional* metre, to be employed until the determination of the *definitive* metre.

One object of the publication before us is to exhibit the values of *old* weights and measures in terms of the *new*, fixed according to the provisional metre; and to afford the means of reducing the latter weights and measures to the standard of the definitive metre. To effect this last operation is desirable, on the grounds of curiosity and speculative exactness: but no great practical benefit is attached to it; because, on the supposition of the provisional metre being the true metre, weights and measures having been constructed, contracts and bargains made, &c. it was proposed not to introduce as a new base the *definitive* metre; since numerous inconveniences would result from such an introduction, and very trifling advantages, on account of the extremely small differences that would subsist between the weights and measures belonging respectively to the two metres.

Previously to the determination of the definitive metre, it was proposed by the national institute to make the difference between the two metres (if any should be found) disappear, by estimating the lengths of the standards when immersed in water at different degrees of temperature: but, on experiment, it was not found practicable to descend to a temperature so low, that the difference between the lengths of the two standards would disappear.

To facilitate that object of the present work which we have already mentioned, very ample details and tables are given. The plan of making the integer and decimal numbers of different size is, we think, very commodious; for instance, when in 12.361, the integers 12 are characters much larger than the decimals 361, the eye immediately distinguishes the proper value of the number.—Many parts of the first volume are also occupied in curious investigations concerning antient measures. The royal society of agriculture had expressed its belief of the existence of an old system of measurement, to which the weights and measures in use had reference; and in order to ascertain the reasonableness of this belief, the authors of this work examine several of the old French measures, note their alterations, and endeavour to trace the original measure from which they have been derived. The details are uninteresting to an English reader: but the result of the discussion is that, although some weights

and measures have suffered arbitrary alterations, yet nearly all refer to a base which is a certain measured portion of the earth's circumference. What the base of the old system is, and to what degrees of accuracy it accords with the base of the new, will appear from an examination of the second volume, which contains documents and discussions relative to that subject.

We have seen that the first volume of this publication was principally intended for practical purposes, to facilitate the knowlege of the new system of weights and measures. The object of the second volume is the gratification of curiosity, but of curiosity that is rational and laudable. For, if the point can be clearly proved, it is certainly a remarkable fact that the antients should have made their system of weights and measures repose on the same base which has been adopted in the present times; and that what has been esteemed one of the noblest results of modern science should have been known to the inhabitants of Egypt four thousand years past, and have been recorded by them on monuments that have survived the dilapidations of time and the injuries of accident.

In order to establish that the base of the antient system of weights and measures, as well as that of the new, was a certain measured portion of the earth's circumference, the writers of the work before us examine the monuments of antiquity, which were intended to remain as perpetual standards: of these, the principal are the great pyramid, the stadium of Laodicea, and the Nilometer. According to antient authors, each side of the base of the great pyramid formed the great stadium, or the Egyptian stadium, which was composed of 400 great cubits. The exact measurement of this base seems, however, to be a matter of some difficulty, and travellers vary in the length which they assign to it: for the part of the base meant as the standard is not now to be clearly defined, on account of accidents and the collection of the sand around it. The builders of the pyramids, however, foresaw this circumstance, and provided a remedy for the evil. Within the great pyramid, they caused to be inclosed an abridged copy of the original standard of the primitive measure of the earth; and they took care that it should never be extracted from the pyramid. 'There exists (according to the present treatise), in the interior of the pyramid, a block of jaspar marble, hollowed within; designed to serve, it should seem, as a sepulchral tomb; and this block, as *Paulton* observes, can never be taken from the pyramid in an entire state, because the narrowness of the passage within the pyramid would not admit it.'—By means of this monument, the length of which is $\frac{1}{100}$th part of the

the great stadium, the base of the great pyramid becomes known; as does the primitive measure of a terrestrial degree.—There is also another remarkable circumstance attending this monument inclosed within the pyramid: its hollow contents form a standard measure for capacities.

The chief object of the disquisition concerning the pyramid is to demonstrate that the length of its base is a certain measured portion of the earth's circumference: but other uses, besides that of serving as a standard for linear measures, were attached to it. The area of one of its sides was meant to be a standard for the measurement of surfaces; and the pyramid, from its situation and form, was intended to serve astronomical purposes. (See p. 519. of this App.)

After having ascertained the length of the base of the great pyramid, the authors examine the stadium of Laodicea, the Nilometer, and the documents relative to them; yet, however curious and important the results may be, the details by which the exact measurement of these standards is fixed are rather tedious.

That the monuments destined to transmit the deductions of a refined science are of great antiquity, there is little doubt; and many documents relative to this point are contained in the first articles of this volume. Among others, a manuscript is brought forwards, which is said to have been found in the great pyramid, which after much labour was perused, and from which it appeared that the pyramids were built 4331 years ago, or 390 years before the deluge. After this account of the manuscript, occurs a curious passage:—'but what is matter of the greatest wonder, there have been found in South America, near Mexico, at the village Teotiguacan, (which, in the language of the country, signifies the place of gods and of adorations,) two pyramids of the same kind as those of Egypt, which appear also to be equally antient; one called the pyramid of the sun, the base of which is 450 cubits of the Nilometer long, and 300 broad; and the other called the pyramid of the moon, 300 cubits long, 225 cubits broad.'

The authors have brought together a great store of information relative to the subject of which they treat: but much might have been rejected, and much, with great gain of perspicuity, have been differently arranged. We read, and acquire information, without making considerable progress towards the close and sum of the argument. Extracts are continually given from *Bailly*, *Robertson*, &c. and sometimes it occurred to us that the authors were, at all events, determined to make a book. In speaking of the means by which the stan-

dards of the primitive measures have been transmitted to us, they quote the opinion of *Bailly*, that the Egyptian pyramids were only copies of more antient pyramids existing in Asia; and in a note they make mention of the *terrible* zodiac, but give no opinion concerning it.

On the antient astronomy, its precision and extent, *Bailly* (it is well known,) wrote very learnedly and elaborately; and his ideas on that subject are frequently quoted in the chapter designed to shew that the antient astronomy was equally perfect, in many respects, with the astronomy of the moderns. Perhaps the strongest argument on this head is the opinion of *Laplace;* who found a wonderful agreement between the results of his theory and the tables of the Indians.

Among other remarkable particulars, we meet with an extract (not indeed for the first time) from a letter written by a learned person, Edward Bernard, who had examined the Arabian manuscripts at Oxford with considerable attention. In this quotation, it is mentioned that the Arabian astronomers not only employed immense clepsydras, but likewise pendulums. *Bailly*, who was acquainted with this passage in Edward Bernard's letter, (since discovered in Toderini's treatise on the literature of the Turks,) proposed several questions to the university of Oxford. We know not whether the manuscripts were ever again consulted, and his queries answered: but of these questions the most important, no doubt, is that which inquires whether the Arabians fixed the length of their pendulum by any known linear measure: for there are many antient measures forming true pendulums; the Pythic foot forms a pendulum vibrating half seconds, and the cubit of the Nilometer forms a pendulum vibrating in three-fourths of a second, &c.

Some of the disquisitions offered to us in this collection are unsatisfactory: for instance, that in which it is feebly attempted to be proved that the oblateness of the earth was known to Eratosthenes; and others are unintreesting, as that by which the height of antient giants is attempted to be ascertained, and the Magellanic giants proved to be descendants of Enoch.

Though our account of this work has now swelled to some size, we have not mentioned all the interesting matter contained in the second volume; and many valuable discussions concerning the weights and measures of the Greeks, Romans, and Orientals, must remain unnoticed. With due praise to the authors for their industry and research, we must express our wish that they had differently arranged, and condensed into a smaller compass, the information which they have collected on this curious and important discussion.

Another

Another publication relative to this subject has appeared at Paris, viz.

ART. XVI. *Métrologie Française*, &c.; *i. e.* French Metrology, or a Treatise on the System of Measurement, according to the definitive Determination of the fundamental Linear Unity. By MM BRILLAT and BAZAINE. Printed by Order of the Prefect of the Department of the Seine. 8vo. Paris. 1802. Imported by De Boffe, London. Price 7s. 6d.

THIS volume contains an extensive set of tables, which are rendered necessary in France by the new system of weights and measures; and they are preceded by brief introductions, explaining their use and illustrating them by examples. Rules are also given for measuring the superficial and solid contents of bodies, together with the proofs for those rules: but the demonstrations are not very strict and satisfactory. R.W.

ART. XVII. *L'Esprit de L'Histoire*, &c; *i. e.* The Spirit of History, or Letters Political and Moral, from a Father to his Son, on the Manner of studying History in general, and that of France in particular. By ANTOINE FERRAND, late a Magistrate. 4 Vols. 8vo. Paris. 1802. Imported by De Boffe, London.

THIS voluminous publication consists of Letters originally penned for the purpose of guiding the historical studies of the author's son; a very promising youth, of whom death prematurely deprived this affectionate parent. We are of opinion, however, that the worthy magistrate would on the whole have better consulted his own fame, if he had suffered this correspondence to remain among the family possessions; as an unequivocal document, from which his other descendants might collect the excellent feelings and praise-worthy industry of a respectable ancestor. Yet, if the reader be fond of historical disquisitions, and blessed with a good share of patience, he will, in the course of the work before us, meet with observations which will repay him for the labour of perusal.

Most other historians have been panegyrists of the antient Grecian states, and they have selected from their memorials all that commands wonder and esteem: but the present writer sketches with considerable ability the vices and defects with which they are chargeable; while his propensity to censure does not lead him to desert the line of truth. We subscribe, also, to most of the observations which he has made on the Roman Republic, on the radical defects of its government, on its insidious policy with regard to the rest of mankind, and on its usurpations and oppressions; from the perusal of which remarks, the student will rise well prepared to examine the va-

vious documents which its writers have transmitted to us. Not less happy and able are many of his remarks on the monstrous faults chargeable on the executive powers of Imperial Rome.

The rise and success of Mahomet are related in a very candid and dispassionate style, and in a very just and satisfactory manner. As far as truth will allow, indeed, the statements could hardly be more favourably made by a disciple: but it is altogether a very curious article, and will interest the reader.—Much valuable matter is also thrown together in the Letters which treat of the Parliaments of France, and the feudal usages of that country.

Having thus directed the reader's attention to those portions of this performance which most merit commendation, we feel ourselves bound to state that, regarding it as a whole, we cannot speak favourably of it. For the most part, the author's information appears to have been derived from ordinary sources, and his reading to have been very limited; proofs of extensive research and profound meditation rarely occur; while his reflections are often founded on confined views and unworthy prejudices, equally in opposition to sound policy and true philosophy. In his zeal against popular excesses, he forgets to censure the prime movers of those events which call them forth; and in contending for the sacredness of established authority, he wholly overlooks the intolerable abuses of which it is, unhappily, at times so tenacious.

As a specimen, not of the work in general, but of its best executed parts, and of what might have been expected from the author, had he been as much master of his subjects in general as he was of some particular branches, we lay before our readers the following very just and forcible statement of the case of France, during the struggle between Henry IV. and the League, and in the event of it:

'How much must a stranger at this time have been struck by the state of France! Could he imagine that it was to survive the conflict; or would he have believed that it was soon to rise to a higher degree of authority and splendour than it had for a long time known? A power, the territories of the two divisions of which surrounded the whole of France, had solemnly vowed its ruin, and lavished against it treasures which were inexhaustible. She attacked her without by veteran troops, and she assailed her interior by all the arts of intrigue. A powerful house, from which France had received the greatest services, sought, in return for them, rewards the same with those which Charles Martel and Hugh Capet had received. All things seemed to combine to place this family on the throne, from which it was intended to exclude the lawful heir on account of religion. The Great collected around it, because the elevation of a new dynasty appeared a favourable moment for resuming their usurped

power,

power, of which the reigning government had almost wholly stripped them. Fanaticism, calling itself religion, induced the people, in crowds, to lend themselves, their lives, and their fortunes, to these ambitious projects. What is to be the *dénouement* of this alarming and terrific tragedy?

'If the reader of our history should here ask himself, is it possible to rescue from dissolution this great powerful kingdom? – could any thing occur to the imagination of man as more likely to atchieve this object, than the intervention of a great king, and an equally great minister? The one must have invincible courage to surmount every obstacle, and that deliberate intrepidity which is prepared for every conjuncture: while the other must be endowed with that stoical insensibility which nothing can shake; must possess that integrity of principle which no circumstances can affect; an ardent attachment to truth; full confidence in the rectitude of his heart; thorough contempt for intrigue; a constant love of honorable and useful service; and a happy talent for applying the proper remedy to every disease in the exigency of the moment. In order to give to the exertions of such men their greatest effect, it was necessary that they should well know each other, and act in unison: that no middle person should interwene between them; that they should not be king and minister only, but friends; that they should have one wish and one heart. Such were the instruments by which Providence saved France in this great crisis! Such were Henry IV. and Sully!'

We must not omit to mention that the reader will find, in the last two volumes, the current notions entertained in France respecting the policy of Louis XIV. and that of his great antagonist our William III. ably and fully stated; notions which are so different from those that were adopted in this country. The truth of the case is only to be obtained by comparing these representations together; and if on the one side exaggeration has been carried to a great length, it cannot be denied that on the other too many palliations have been attempted. Jo.

Art. XVIII. *Observations & Experiences sur l'Art d'empailler les Oiseaux*, &c.; *i. e.* Observations and Experiments on the Art of stuffing and preserving Birds. By M. Henon, formerly Professor of the Veterinary College at Paris, Joint Director and first Professor of that at Lyons, &c. &c. and M. Mouton-Fontenille, Member of the Athenæum at Lyons, &c. &c. 8vo. pp. 98. Lyons. 1801. Imported by De Boffe, London. Price 2s. 6d.

Though this little treatise does not entirely supersede the prior remarks of *Kuckahan* and *Mauduit*, it has strong claims to the public notice. Its joint authors are advantageously known as skilful and active naturalists; and, during five and twenty years, they have not only prosecuted the study of ornithology, but, in the course of multiplied botanical and hunting excursions, over every description of ground, from the summit

summit of the Alps to the shores of the Mediterranean, they have been accustomed to observe the natural forms, habits, and attitudes of the feathered tribes. Their practical knowlege, also, of a subject hitherto imperfectly understood, is attested by upwards of three thousand specimens, prepared according to various methods; and we may add that they have communicated the results of their observation and experience in a style of writing equally removed from affected brevity and inconsiderate prolixity.

The grand and leading principle of their operations is to *dress* according to nature, to catch the attitudes of the living individual, and to figure them in the artificial adjustment of its spoils:

'It is an easy matter,' they observe, 'to stuff and array the emptied skin of a bird, without regard to any particular attitude: but such vague efforts are unavailing to the progress of ornithology. To adhere to a uniform style of stuffing is repugnant to that observation, which teaches us that congenerous species, as the *jay*, the *magpie*, and the *crow*, are distinguished by their respective varieties of carriage.

'The difficulties which we have experienced, in portraying the natural forms of the subjects of our daily observation, induce the presumption that it is hardly possible to exhibit the appropriate attitudes of those foreign kinds, to whose manners and habits we are strangers. We may even regard as factitious the general air of those exotic birds which embellish the cabinets of the curious. Most engravings, also, whether coloured or not, designed from stuffed specimens of foreign or domestic kinds, usually represent the individual attired according to the fancy of the dresser. Were it not that we are more desirous of applauding than of criticizing the efforts of zealous ornithologists, we might confirm our assertion by a long list of faulty figures selected from works which have obtained the highest reputation.

'Suffice it to observe that these figures, copied from specimens injudiciously prepared, and consulted as models, propagate the error of those who regard their imitation as a perfect work. In most plates, truth and genuine nature are obviously sacrificed to the coloured characteristics of the plumage: but a moment's reflection may convince us of the impropriety of such a mode of procedure. The study of books is not that of nature. Suppose even that the engraved pattern be an exact representation, the artist who prepares its similitude merely performs an act of mechanical imitation. He may multiply his copies, but his results are always the same, and essentially monotonous. His hands alone are at work, while his mind is inactive; and the attitude of their bird is invariably the same. He, on the contrary, who has observed the originals on the theatre of nature, can, by varying their attitudes, endow them with grace, proportion, motion, and life. The one is a servile copyist, who dares not quit his pattern: the other seems to create and animate matter at his pleasure.

'In

'In order, then, to bestow an air of life on birds destined for the cabinet, it is necessary to watch them in their different attitudes, in their moments of rest, fear, anger, and love; all which impart strong and peculiar expressions to their general aspect. Even changes in the state of the atmosphere, as heat, cold, &c. and their corresponding effects on the appearance of the subject, should be accurately noted. Nay, the naturalist, who derives from fowling some other pleasure than that of murder, should attentively examine the birds which occur to his observation, and rather forego his prey than allow its habits to escape his notice.'

We have cited these paragraphs, because they illustrate a general and important doctrine, to which the directions delivered in the sequel may be considered as subordinate.

A previous knowlege of the anatomical structure of birds is shortly, indeed, but forcibly recommended; and the essayists then proceed, agreeably to their plan, to lay down various minute instructions concerning, 1st. the preparation, and, 2dly. the preservation of specimens.

I. In the compass of a few pages, they sketch the characteristic attitudes of birds belonging to the six natural orders of *Linné*, occasionally expanding their discriminations in the notes. By attending to these outlines, a judicious collector will be enabled to give something like *costume* and natural expression to his lifeless images.

Between thirty and forty pages are next occupied with pertinent directions relative to cutting up the skin and discharging its contents, emptying the skull, fixing the head, passing the wires into the bones of the legs, unfleshing the wings, forming the blocks, arranging the tail feathers, inserting the eyes, and stitching the skin.

Our limits will not permit us to follow the authors in their exposition of defective and their recommendation of more approved practices: but we cannot omit to notice the precaution of varnishing their wires, and wrapping them in tow, in order to preclude rust. A superior degree of firmness must likewise result from subjecting the principal wire to the formation of the neck, and conducting its curved termination into the skull, through the occipital aperture. The eyes, of glass enamel, are introduced with singular effect through artificial perforations within the bill, at the sides of the palate.

This first part concludes with a brief notice of a memoir presented, by the same writers, to the Society of Agriculture, &c. at Lyons, relative to a new, commodious, and economical method of obtaining the desiccation of birds apparently in the act of flying. None of the particulars, however, are mentioned, because Professor *Gilibert* purposes to insert the whole in the second series of his *Medical Naturalist.*

II. In

II. In the second part, the authors state their objections to the common modes of expelling insects, or of preventing their approach, and then advert to their own more successful processes. The simple contrivance of *le Vaillant*, however, is mentioned with approbation. It consists in putting the skins of birds infested with insects into a close tin-box, and keeping them, thus covered, in boiling water, during several hours. The heat destroys the insects and their eggs, without affecting the plumage.

A varnish composed of the essence of turpentine, and decoctions of acrid, bitter, aromatic, and astringent substances, (the bark of oak and pomegranate, gentian-root, &c.) is particularly recommended, on account of the durable compactness which it will impart to the skin, and of its strong odours, which are so offensive to insects.

The ingredients of the tanning liquor, to which these gentlemen give the preference, are particularly enumerated, and their proportions mentioned in note 24.—The best materials for stuffing, and the least liable to the attacks of insects, appear to be sea-grass-wrack (*zostera marina*), several mosses (particularly of the genus *hypnum*), tow, and cork.

'But the most effectual preventive against insects is a requisite degree of care. The number of collectors in natural history is considerable; while that of preservers is small indeed. The ruin of most of those repositories which are established at a great expence, and with immense trouble, may be solely ascribed to the negligence of their possessors. Visit your specimens once in a year, brush them over with fresh essence of turpentine, and you will preserve them from the depredations of insects. We can produce subjects which were stuffed more than twenty years ago, and yet retain their primitive freshness and beauty. The complete integrity of our herbals likewise affords a convincing proof, that regular attention will long preserve a collection unhurt, and in that state of freshness which at once pleases the eye and excites the astonishment of the beholder.'

Of the notes, we have to observe that they generally contain useful references, or extended illustrations of the text. The following curious incident is related in the 19th:

'Professor Henon having accompanied his veterinary pupils to *Mont-Cindre*, about three miles from Lyons, on an herborizing party, happened to direct his attention to a bird's nest on a tree of considerable height. Near the nest, he observed a thrush in a state of unusual agitation. Scarcely had he requested his young attendants to surround the tree, when they perceived at the foot of it a viper attempting to effect its escape. The professor, who charged them not to kill it, seized it by the head with a forked stick, opened it, and found in its body a young thrush, still alive, but besmeared with a whitish foam, which no doubt would speedily have terminated

its

its existence. No sooner was the little creature rescued from bondage, than the mother ceased her convulsive motions, and quietly perched on the branches; and the professor caused the young thrush to be replaced beside its fellow nestling, which had escaped the viper's voracity.—Anxious to know the issue of the adventure, he marked the spot, and on the following day sent back two of his pupils, who reported that, having climbed the tree, they found both the young birds living.'

We trust that the reception of this unassuming but useful pamphlet will be such as will induce the authors to fulfill their intention of publishing two other works; the first intitled *the Philosophy of Ornithology;* and the second, *the Art of Stuffing Quadrupeds.*

Muir.

ART. XIX. *Tableaux des Systêmes Généraux et Particuliers de Botanique*, &c.; *i. e.* A Review of the General and Particular Systems of Botany; comprizing, first, the Plan of each System; secondly, its Fundamental Principles; thirdly, its Advantages and Disadvantages; and, fourthly, a more particular Exposition of the Sexual System of *Linné*. To which are added, Two Memoirs on the Art of Drying and Preserving Plants, and on the different kinds of Vegetables which affect the Calcareous and Granitical Mountains in the Environs of Grenoble. By M. MOUTON-FONTENILLE, Member of the Athenæum at Lyons, &c. 8vo. Lyons. 1801. Imported by de Boffe, London. Price 7s.

FROM the outlines of the author's plan, which present an expansion of the above title, we collect that his object is to lay before the public a French version of *Linné's Classes Plantarum*, with such changes and additions as the present state of botanical science may seem to require.

The first part of the work, which may be considered as only preparatory to the second, exhibits a clear and concise statement of 51 general systems. The 2d part, which occupies most of the volume, contains, *1st*, A parallel view of the systems of *Tournefort* and *Linné*; *2dly*, Reasons for adopting the *Systema Vegetabilium* as an essential part of a course of botanical study; *3dly*, Notices of the *aberrations* of the sexual system; *4thly*, A general explanation of its principles; *5thly*, A more detailed explanation of its classes; *6thly*, An indication of the classes, orders, and families, which may be referred to the natural orders; *7thly*, The correspondence of the Linnéan classes and orders with those of the most celebrated systems; and, *8thly*, An analysis of particular theories.

This second part is followed by 100 tables, of which the first presents those general principles which have been recognized in the structure of all botanical arrangements, whether of an univer-

sal or a particular nature. The second is allotted to the number and denominations of the divisions comprehended in the universal systems which are noticed in this volume. The last exhibits, in separate columns, the names, countries, times of birth and death, and the age of the respective founders of the theories which pass in review. The intermediate numbers of the tabular series display the outlines of the several systems, and the concordance of their parts with twenty-two natural families, designed *Gramineous*, *Rubiaceous*, *Aggregate*, *Borraginous*, *Umbelliferous*, *Liliaceous*, *Caryophyllous*, *Fruit trees*, *Ranunculeous*, *Labiate*, *Personate*, *Cruciform*, *Malvaceous*, *Leguminous*, *Compound*, *Orchides*, *Coniferous*, *Cucurbitaceous*, *Ferns*, *Mosses*, *Algæ*, and *Fungi*.

If an approximated view of the various modes of arranging the numerous vegetable tribes, which have been proposed by celebrated writers, can add little to our stock of botanical science, it may at least spare the curious student much time, expence, and labour. We deem it, then, superfluous to insist on the utility of an elementary work, which embraces the contents of many and rare publications. In point of execution, it is gratifying to remark that, if much has been promised, much also has been faithfully performed. We need scarcely say, that some hundred pages of abridged notices, lists of dates, and columns of scientific terms, afford little opportunity for the exercise of critical observation:—but a more copious sprinkling of biographical anecdote might have relieved the dryness of the first part; though it would also have added to the size of the volume. In the necrological table, we perceive a few more blanks than the author's opportunities of information would have led us to expect. To mention only one; we believe it to be pretty generally known that the unfortunate *Artedi* was born in 1705, and perished in 1735.

The first of the annexed memoirs may be considered as an important supplement to Dr. Withering's directions for drying and preserving plants. Such of our readers, however, as are desirous of availing themselves of the present writer's instructions, will not be satisfied with partial extracts, and will certainly find their account in having recourse to the original: while, to others, an abridgement of this paper would prove very *dry* entertainment.

Though the author's botanical excursions on the Alps of Dauphiny have furnished but a slender memoir, they have suggested some interesting particulars relating to the *locality* of plants; a subject which certainly merits more attention than it has hitherto obtained. The Alpine plants which occurred to his observation, and the respective heights of their habitations,

tions, are consigned to a separate catalogue, which terminates the volume.

From the warm terms in which the author commemorates the botanist's *harvest home*, and his completion of a hundred volumes of an admired herbal, it is easy to perceive that he is animated by that enthusiasm, without which nothing great was ever achieved in science or in virtue. **Muir.**

ART. XX. *L'Univers, Poëme en Prose*, &c. *i. e.* The Universe, a Poem in Prose, in Twelve Cantos, followed by Notes and Observations on the System of Newton, and the Physical Theory of the Earth; embellished with Engravings from *Raphael, Poussin, Fuesly*, and *Barbier;* with Vignettes after *Monnet* and *Lejeune.* 8vo. pp. 490. Paris. 1801. Imported by De Boffe, London.

THE author's design in this poem is to paint the universe considered under four great points of view; physical, moral, political, and religious. He acknowleges that the undertaking is above his powers: but can the *modesty* of this confession be reconciled with his subsequent declaration that the work was composed during his hours of leisure, as an amusement and relaxation, not as a serious and important concern?

In avowing his religion, the writer pretends to steer between the two quick-sands, atheism and superstition; theism is his belief; and, as parts of his system, he admits of a number of intelligences presiding over the universe. For instance, besides the Supreme Being,—Nature, the Genius of Fire, and the Divinity of the Waters, hold place in his universe; and, from no really religious principles, we apprehend, but merely to add to the variety and interest of his work, he borrows deities from antient systems, and in the action of the poem opposes the genius of evil to the genius of good. To diminish the repugnance created by this absurdity of hypothesis and fanciful-ness of conjecture, we did not expect the harmony of numbers, for that was not intended: but we were in hopes of finding variety of imagery, or vividness of description, or grandeur of design. The fact is, however, that the author has left the province of sense and reason, without entering the fairy regions of poetry; and we find in this case, as in many others, that a deviation from the common road is no mark or proof of the excentricity of genius.

We do not propose to give a regular analysis and formal examination of this work: though, if it deserved such attention, we should not grudge the labour. The first canto introduces the Deity revealing the secrets of nature and the springs of his machinery; and, lest the fervour of poetry should be chilled

with the coldness of philosophical explanation, the latter is thrown into the notes: but the text contains much that reaches not the excellence of poetry, and some parts of the notes deserve not to be called philosophical.

Perhaps we want taste; and other readers may be delighted with the high sounding words and gorgeous descriptions of this poem. To us, however, it seems to contain more empty pageantry than real grandeur, phrases that fill the ear without elevating the imagination, and much elaborate description with little distinctness of imagery. That the author has read and thought considerably, the notes abundantly shew; yet here we complain of *verbiage*, of much unnecessary preamble, and of objections against the Newtonian theory, which, if they could have been forcible, have been weakened by extreme diffusion. Above all things, an objection against an established theory ought to be precisely and succinctly stated.

The writer particularly insists that the motions of comets furnish strong proofs against the principle of gravitation and the elliptical theory. If he wishes seriously to oppose Newton's doctrine, (and many Frenchmen have shewn a strong inclination to this effect,) he must prune, condense, and arrange. Newton is not destined to fall in "puny battle;" and of his theory we may say, as has already been said of an old mathematical hypothesis, "*Nisi validioribus impulsa machinis, in æternum foret inconcussa.*"

R.W.

ERRATA in Vol. XXXIX.

Page 16. The prices of Art. II. should be 6l. 16s. 6d. and 10l. 2s.
117. l. 13. for '*Orellata*', read *Ocellata*.
—— l. 25. for '*Seminamensis*,' read *Surinamensis*.
123. l. 25. for 'dismisses,' read *discusses*.
—— l. 34. for 'listing,' read *biting*.
125. l. 6. put a comma after '*Acrochordus*.'
126. l. 22. for 'gentleman,' read *gentlemen*.
—— note, for '*verincose*,' read *verrucose*; and for '*subverincose*,' read *subverrucose*.
273. l. 9. read *C. Fichtelii, & Scarites Schroetteri*.
275. l. 21. for '*Calliuna*,' read *Calluna*.
313. l. 5. from bott. read 'most material *of the* plates.'
314. l. 18. for '*vulgarism*,' read *vulgarisms*.
333. l. 15. from bott. read *a* 'standard.'
412. l. 21. put a semicolon after '*detected*.'
—— l. 25. for 'Mortagu,' read *Montagu*.

see also pp. 453, 515, 519, 522, 523, 524, 527, 529, 532, 536. and Index, articles Abo, Pyramid, Tiger.

INDEX.